WINONA ECHOES

Addresses Delivered at the

WINONA BIBLE CONFERENCE

1916

Winona Echoes

Notable Addresses delivered
at the Twenty-second
Annual

Bible Conference

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By V. M. Hatfield.

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Among the numerous evidences of the increasing popularity of the Winona Bible Conference is the fact that there is a growing appreciation of Winona Echoes. Piles of letters come to us saying that these annual messages are full of help and inspiration: and we have frequent inquiries for the entire series of these publications, dating back to the beginning of our conferences. It is not possible to issue second editions, but for the past four years, we have provided a large supply in addition to the advance orders, and we hope to be able to fill orders for back numbers, at least for several years.

The addresses contained in this volume will, we are sure, receive the same generous welcome as those of former years. It is an unusual collection. The vital teachings of God's Word are exalted in these pages. The benefits of Christianity are richly illuminated here. Renewed consecration and a desire for service is sure to follow a perusal of these stimulating messages.

The primary purpose of publishing Winona Echoes is in harmony with the underlying purpose of the Winona Assembly and Bible Conference, to inculcate in the minds of the people higher ideals and nobler resolutions; and to surround them with influences which develop righteousness and energy and love of truth.

THE PUBLISHERS.

Opening Remarks

BY REV. SOL C. DICKEY, D. D.

The beginning of this another Winona Bible Conference is truly auspicious, and gives every promise of equalling other conferences in numbers and power.

Last year I was privileged to make an appeal for support of all true Evangelical Interdenominational work. Today I would emphasize the need of sympathetic cooperation with the pastor and individual church worker. Personally, I love to think that these great annual gatherings for the study of God's Word not only broaden our views and our sympathies, thus bringing the churches all nearer in the spirit of true union, but send us all home to be better church members, and individually to cheer and encourage our home church leaders.

It is inspiring to see hundreds of note books and to know that we are here for the purpose of telling and hearing the Old, Old Story.

While this Conference has a plan, and while the speakers have been selected, for the most part, because of their peculiar fitness in certain lines, yet there will be the utmost freedom in the selection of subjects and manner of discussion. The one prayer we all offer today is that we, speakers and hearers, may be Spirit-led. The speakers as announced, will with a very few exceptions be with us. (Here Dr. Dickey announced program, and gave reasons for the absence of two of the speakers. He then referred to the reorganization of Winona Assembly under the new name of the Winona Assembly and Bible Conference.) He said, "We are grateful to God and to very many of Winona's friends who are in the Auditorium today for their confidence and abiding faith in Winona, and for their self-sacrificing and practical support in these times of great crisis. You will be pleased to know that the new Charter provides its stock shall be non-assessable, non- taxable and non-dividend paying. It limits the possible debt of the new Association to ten thousand dollars, ($10,000) and requires that its Directors shall be members of some evangelical church. Winona thus becomes interdenominational in its charter as it has always been in its programs and educational work.

The reorganization has been accomplished with impartiality, and with thoughtful consideration of all its creditors. Let it be generally understood that the old Directors and stockholders turned over all its property, real estate and personal; that the new Association raised by the sale of stock the cash with which to purchase the property of the old Association. The price was $100,600.

But now lest some would feel that they had not been treated fairly, Mr. E. O. Excell, Trustee, called all of the creditors to Winona last November and the property having been severally appraised was put up for sale at auction, only creditors being allowed to bid. They were permitted to pay for same with claims at their full face value, including interest. It will interest you to know that three-fourths of the creditors accepted the property settlement instead of twelve per cent. Today the Park with its public buildings and its grounds is owned by over one hundred stockholders and is free from debt. Of the more than five hundred creditors, twenty-one persons held three-fourths of the debt, three-hundred eighty-five persons averaged $300.00. About forty creditors holding $60,000. of the debt are in absolute need, not only because of Winona investments, but because of other losses. Some of them are looking to Winona for shelter and food.

The Winona Relief Committee has been organized, but it is in no official way connected with the new Winona Assembly. Its object is three-fold.

1st To assist creditors who accepted property settlement to sell their property.

2nd To secure donations and make gifts to needy creditors over and above their legal settlement.

3rd To secure funds with which to repurchase property accepted by needy creditors in settlement of their claims.

The Committee at present has the following officers.

Chairman, W. E. Biederwolf.

Secretary, S. C. Dickey.

Treasurer, V. M. Hatfield.

Permit me to record our recognition of a fact, viz., that through all of Winona's varied history the spiritual, educational and program work has moved along without a day's interruption.

The great object for Winona's existence is being fulfilled. Our Colleges have been reorganized and placed upon a sound financial basis. Thanks to Dr. Biederwolf, Mr. Excell, Dr. Lyon and others of our evangelists, about $60,000. has been subscribed towards the endowment of $200,000, the amount necessary to make the College a standard College.

Bethany Movement, under the continued leadership of Mrs. Besserer, now has a building of its own. Mr. Wm. A. Peterson of Chicago has

secured eight acres south of Bethany Lodge facing the lake and will erect for Bethany's use a chapel and fifteen bungalows, and will install a very fine athletic field.

The Chicago Boys' Club of Chicago is negotiating for the purchase of twenty-one acres including Boys' City and will establish their summer headquarters here.

The Church of the Brethren (Dunkards) has voted unanimously to hold their National Conference at Winona once every three years and have decided to raise funds with which to erect an Auditorium at Winona to seat ten thousand people. This Auditorium will be erected before their next meeting and will be for the general use of Winona Assembly.

The Women's School of Missions (Interdenominational) will erect, before next June, a building for their headquarters, to be located on the present site of Bethany Hall.

Best of all, there is a spirit abroad of cooperation and faith, and the outlook is encouraging.

(Dr. Dickey then introduced Dr. George W. Truett, of Dallas, Texas, pastor of one of the largest Baptist Churches in the South.)

Up to Mount Moriah

BY REV. W. E. BIEDERWOLF, D. D.

The Indian Mound Service

Text, "Get Thee into the Land of Moriah. Genesis 22:2.

It must have been in the night when God spoke to Abraham for it says, "he rose up early in the morning" to do the thing that God told him to do. And I suppose when Abraham heard his name called he wondered what new thing God was going to ask of him now. We know that his whole life had been one of testing, but the supreme test had not yet come and God said, "Abraham", and the old man said, "Yes, Lord, what is it?", and God said, "Take now thy son— thy only son, the son thou lovest so much— the darling of your heart— take him —go up to the Mount Moriah; build an altar there, bind him upon it; take a knife and when you have killed him, burn his body to ashes".

What a miracle that Abraham did not stagger.

I. THE SEVERITY OF THE TEST. Now notice please that God asked of Abraham the best thing he had— not only a son and an only son but a son who was the child of promise, and Abraham was listening to a summons of authority that was to tear out of his heart his dearest treasure and dash to pieces its fondest hopes.

But it was not Isaac God wanted; it was Abraham himself. If any thing could have stood between Abraham and God it would have been his fondness for Isaac and so God said, "Abraham, he too must be mine."

Listen, my friend, I do not know your life and you do not know mine, but this I do know; if your's is a shallow and unsatisfactory experience; if you have seen the power of God manifested in other lives and have lacked it in your own; if you have failed to come to the place where in earlier days you prayed and hoped by His grace to reach; if in any way your Christian experience has been disappointing, and if this is true of me, it is because there is something yet betwen us and God, and that thing, whatever it may be is for you or for me our Isaac, because we love it more than we do Him, and God is calling, calling now, and saying, "Go up to Mount Moriah".

Why not obey the divine voice today? I am afraid if some of us had been in Abraham's place we would have said, "Hold on, Lord, let's

argue this matter a little. Why not be satisfied with the bullocks of my flock? I have thousands of them and you shall have them every one". But God said, "No, they will not do". "Then Lord, take Ishmael, my other son, the son of the bondwoman". But God said, "No, take Isaac". "But Lord, he is my only son and I do so love him". "Yes, Abraham, but take Isaac, thy only son whom thou lovest". But, Lord, he's the child of the covenant and in him all the nations of the earth are to be blessed". "Yes, Abraham, but that very Isaac, you must take up to Mount Moriah".

My, but what a lesson there is in this for you and me! We talk about the free grace of God-grace flowing so free—and yet it is the most costly thing in the universe, and the road that leads to that fountain goes up by the way of the altar and the cross—up to Mount Moriah.

If a man is satisfied with a part of what God can do for him he can get it by a part consecration but if he would have God cause him to be and to do all that any man can be or do, it takes all there is of a man to bring it about.

You know, it is the thing that is responsible for our strongest passion that is the last to be let go and that thing if it be pushing God out of your life is the thing because of which God has brought you to this hallowed spot that you might build here an altar and let it go out of your life forever.

You know it was not the death of Isaac that God wanted; it was the death of that thing in Abraham which might have put Isaac before God in his affections. Say, men, let us search ourselves this afternoon to see what that thing is in us.

It might be even so small a thing as that cigar. It would be for me, but I can't speak for you, except to say, "If God has been probing down into the smoking room of your heart you had better go up to Mount Moriah and take your tobacco with you. Do you know after all it is the laborious attempt to distinguish between the good and the evil person in the realm of sacrifice that constitutes the bane of Christian character. It may be the unholy, unclean imagination; it may be ambition for self; it may be a child that you love better than God and the road up to Mount Moriah may be a hard and an excruciating one for your soul.

Pierre Hurlat, they tell us, was the keenest eyed gunner in France and by his thrift he had saved enough money to buy a little cottage in the village of Severs just at the foot of the bridge. It was a thing of beauty all covered over with honey-suckle and Pierre was looking forward to the time when he could spend his last days with his wife in the little cottage which was now all his own. Then came the Franco-Prussian war and Pierre was needed. The Germans were in possession of the

village and Pierre was standing by his gun on the heights of Valeria and as General Neil came along, he said, "Pierre, do you see that little cottage at the foot of the bridge?" A cold sweat came over the brave old gunner. "Well", said General Neil, "that cottage is a nest of Germans and I want you to train your gun on it and see what you can do". All of the old skill of the eye and the nerve were there as the brave old man pointed the yawning embrasure of his gun toward the little house. There was a smoke and a roar and the General cried, "Fine aim, Pierre; it's demolished". But as he looked at the old man he saw his face was covered with tears and he said, "Why, Pierre, what's the matter?" "Ah, General," said the old gunner, "It was my own house".

Oh, my friend, today bring out your Isaac, come with the best and dearest thing and let God have His way with you and see if the place of sacrifice does not become the very gate of heaven to your soul.

II. THE BEAUTY OF THE SACRIFICE. Now unless you read the narrative closely you may think Abraham had no struggle whatever and that he had begun to build without counting the cost and might not be able to finish. In verse two he receives the order and in verse three with every preparation made he is on his way to the place of sacrifice as though the whole matter was forever settled. It's midnight in verse two and it's "early in the morning" in verse three, and in the meantime all alone Abraham had fought to a finish the awful battle in his soul. There by his couch that night he passed through his gethsemane and went up to calvary and crucified his will, his hopes, his ambitions and his fondest desires; he had gone all the way to his spiritual Moriah and there had driven the knife deep into the heart of his darling a thousand times over and "early in the morning" when he arose it was all over; the sacrifice had been made. No wonder he could be calm; the storm was over. And so he went on his way; calmly he made every thing ready and raised the knife that was forever to end the life of the son of promise, but as it came down an angel stopped his arm and said, "Abraham don't touch the child; it was you, yourself, that God wanted, and now I know that thou fearest God seeing that thou hast not withheld thy son, thy only son from me".

I hear some one say, "Preacher, is it as hard as that?" Yes, for it means a death-struggle with yourself and for some of us it will not be easy, but this is the road to pardon, to peace, to purity and to power.

III. THE BLESSING THAT FOLLOWED. Abraham called the name of the place "Jehovah-Jireh," and that means, "The Lord will provide". You know what God did for Abraham. And I am reminded of the story of Mahmoud the conqueror of India. When he came to the temple he found before it a costly idol fifteen feet high facing the

entrance. He ordered the image to be destroyed but the Brahmins threw themselves before him and besought him to spare their God and offered him large sums of money if he would do it. He hesitated a moment—the offer was tempting, but he said at last that he would rather be known as the destroyer of idols than the seller of them and he ordered it to be struck with a huge mace. The image was hollow and as it was struck it burst and poured at his feet a pile of the most costly diamonds and jewels in value far beyond the offered ransom. It is always like that my friend, and if you will so surrender yourself to God and lay upon the altar the dearest idol of your heart, you will hear Him say, "Because thou hast done this thing, in blessing I will bless thee, and

"That will be the hour
When the tree of life will burst into flower
And rain at your feet a glorious dower
Of something grander than ever you knew."

I wonder if some one here is ready to pay the price today. God is calling just as certainly, just as distinctly as He called to Abraham—calling for you to go up to Mt. Moriah, to bind upon the altar—what shall I say, this thing or that? Yes, only God and yourself knows—, but why not make the sacrifice all-inclusive and bind there your own life and let the fire burn out of it all there is of yourself that you might be filled as Paul says, "with all the fulness of God," Himself.

Listen, my friends while I make my confession. I know something of what it means to suffer defeat, to have at my feet the pathetic fragments of a shattered ideal, to be humiliated and shamed in my own soul. But I have had as well, something of the experience of a life moulded only by the thought of God, and moved only by the will of God. And I say to you frankly today, if such an experience is a possible continuous thing in any human life I want it in mine Don't you? And I believe, yes, I am sure it is possible and the road to it leads up by the way of the altar at Mt. Moriah.

Let us ask God to give us grace to travel that road today.

But you say you have done this before. You say you have made your surrender and made it complete. But my friend, if your experience is continually spelling defeat then I am quite sure that you have not made your surrender in just that way.

A gift to be really a gift must have four characteristics.

1. Of course it must be voluntary and the giving of oneself to God must be prompted from within because it is our "reasonable service".

2. It must be unselfish. You will remember that Jesus said to the multitudes that swarmed about Him one day, "Ye seek me not because ye saw the miracle but because ye did eat of the loaves and

were filled", and never at any time has Christ been seeking for disciples of a type like that.

3. It must be deliberate. This was the beauty of Abraham's sacrifice. God would have us stop and count the cost.

4. It must be irrevocable. When an Israelite took his offering to the priest and laid it on the altar he never dreamed of going back the next day and asking back the gift he had made. If you have failed at any of these points it has doubtless been at one or the other of the last two or perhaps at both.

Now let me in a very pointed, piercing, pertinent way ask you the question,

Do you want a new experience in Christ?

Do you want a peace in your heart, deep, satisfying and undisturbed?

Do you want a power in your ministry such as you have always hoped you might have?

Wherever you have failed, do you want to be made over again?

Do you want a victory along certain lines such as you have never had?

Do you want to be done with defeat?

In a word, do you want Christ, as Paul says, to "reign in your life"?

Then if you have never presented, if you have never given your self to God after the manner required, or have made your surrender before, possibly here on this very spot, and afterwards found through a disappointing experience that your surrender was not complete, then make this little mountain where you are sitting before God today your Mt. Moriah and let the work be done this hour this minute —NOW.

Listen, and I think you can hear Him calling, saying to you and to me, "Go up to Mt. Moriah. Then let us count the cost and out of the struggle into which it is sure to bring us, let us say and say it deliberately,

"Lord, I give myself to Thee,
Friends and time and earthly store;
Soul and body thine to be;
Wholly thine forevermore".

Faith

BY WILLIAM JENNINGS BRYAN.

Faith exerts a controlling influence over our lives. If it is argued that works are more important than faith, I reply that faith comes first, works afterwards. Until one believes, he does not act, and in accordance with his faith, so will be his deeds.

Abraham, called of God, went forth in faith to establish a race and a religion. As a result of his faith a race has been produced not surpassed in its achievements by any other race in history, and as a result of his faith nearly four hundred millions of human beings are adherents of a monotheistic religion. It was faith that led Columbus to discover America, and faith again that conducted the early settlers to Jamestown, the Dutch to New York and the Pilgrims to Plymouth Rock. Faith has led the pioneer across deserts and through trackless forests, and faith has brought others in his footsteps to lay in our land the foundations of a civilization the highest that the world has known.

First—You must have faith in yourselves. Not that you carry confidence in yourselves to the point of displaying egotism, and yet, egotism is not the worst possible fault. My father was wont to say that if a man had the big head, you could whittle it down, but if he had the little head, there was no hope for him. If you have the big head others will help you reduce it, but if you have the little head, they can not help you. You must believe that you can do things or you will not undertake them. Those who lack faith attempt nothing and therefore cannot possibly succeed; those with great faith attempt the seemingly impossible and by attempting prove what man can do.

But you cannot have faith in yourselves unless you are conscious that you are prepared for your work. If one is feeble in body, he can not have the confidence in his physical strength that the athlete has, and as physical strength is necessary one is justified in devoting to exercise and to the strengthening of the body such time as may be necessary.

Intellectual training is also necessary, and more necessary than it used to be. When but few had the advantages of a college education, the lack of such advantages was not so apparent. Now when

so many of the lawyers, physicians, journalists, and even business men, are college graduates, one can not afford to enter any field without the best possible intellectual preparation. When one comes into competition with his fellows, he soon recognizes his own intellectual superority or inferiority as compared with others. In China they have a very interesting bird contest. The singing lark is the most popular bird there, and as you go along the streets of a Chinese city you see Chinamen out airing their birds. These singing larks are entered in contests, and the contests are decided by the birds themselves. If, for instance, a dozen are entered, they all begin to sing lustily, but as they sing, one after another recognizes that it is outclassed and gets down off of its perch, puts its head under its wing and will not sing any more. At last there is just one bird left singing, and it sings with an enthusiasm that shows that it recognizes its victory. So it is in all intellectual contests. Put twenty men in a room and let them discuss any important question. At first all will take part in the discussion, but as the discussion proceeds, one after another drops out until finally two are left in debate, one on one side and one on the other. The rest are content to have their ideas presented by those who can present them best. If you are going to have faith, therefore, in yourselves, you must be prepared to meet your competitors upon an equal plane, and if you are prepared, they will be conscious of it as well as you.

A high purpose is also a part of your preparation. You can not afford to put a low purpose in competition with a high one. If you go out to work from a purely selfish standpoint, you will be ashamed to stand in the presence of those who have higher aims and nobler ambitions. Have faith in yourselves, but to have faith you must be prepared to do your work, and this preparation must be moral and intellectual as well as physical.

Second—Have faith in mankind. The great fault of our scholarship is that it is not sufficiently sympathetic. It holds itself aloof from the struggling masses. It is too often cold and cynical. It is better to trust your fellowmen and be occasionally deceived than to be distrustful and live alone. Mankind deserves to be trusted. There is something good in everyone, and that good responds to sympathy. If you speak to the multitude and they do not respond, do not despise them, but rather examine what you have said. If you speak from your heart, you will speak to their hearts, and they can tell very quickly whether you are interested in them or simply in yourself. The heart of mankind is sound; the sense of justice is universal. Trust it, appeal to it, do not violate it. People differ in race characteristics, in national traditions, in language, in ideas

of government, and in forms of religion, but at heart they are very much alike. I fear the plutocracy of wealth; I respect the plutocracy of learning; I thank God for the democracy of the heart. You must love if you would be loved. "They loved Him because He first loved them"—this is the verdict pronounced where men have unselfishly labored for the welfare of the whole people. Link yourselves in sympathy with your fellowmen; mingle with them; know them and you will trust them and they will trust you. If you are stronger than others, bear heavier loads; if you are more capable than others, show it by your willingness to perform a larger service.

Third—If you are going to accomplish anything in this country, you must have faith in our form of government, and there is every reason why you should have faith in it. It is the best form of government ever conceived by the mind of man, and it is spreading throughout the world. It is best, not because it is perfect, but because it can be made as perfect as the people deserve to have. It is a people's government, and it reflects the virtue and intelligence of the people. As the people make progress in virtue and in intelligence, the government ought to approach more and more nearly to perfection. It will never, of course, be entirely free from faults, and imperfection is to be expected in the work of human hands.

Jefferson said a century ago that there were naturally two parties in every country, one which drew to itself those who trusted the people, the other which as naturally drew to itself those who distrusted the people. That was true when Jefferson said it, and it is true today. In every country there is a party which is seeking to enlarge the participation of the people in government, and that party is the growing party. In every country there is a party which is endeavoring to obstruct each step toward popular government, and it is the dying party. In this country the tendency is constantly toward more popular government, and every effort which has for its object the bringing of the Government into closer touch with the people is sure of ultimate triumph.

Our form of government is good. Call it a democracy if you are a democrat, or a republic if you are a republican, but help to make it a government of the people. A democracy is wiser than an aristocracy because a democracy can draw from the wisdom of the people, and all the people know more than any part of the people. A democracy is stronger than a monarchy because, as the historian, Bancroft, has said: "It dares to discard the implements of terror and build its citadel in the hearts of men." And a democracy is the most just form of government because it is built upon the doctrine that men are created equal, that governments are instituted

to protect the inalienable rights of the people and that governments derive their just powers from the consent of the governed.

We know that a grain of wheat planted in the ground will, under the influence of the sunshine and rain, send forth a blade, and then a stalk, and then the full head, because there is behind the grain of wheat a force equally irresistible and always operating, and just as we may expect the harvest in due season, we may be sure of the triumph of these eternal forces that make for man's uplifting. Have faith in your form of government, for it rests upon a growing idea, and if you will but attach yourself to that idea, you will grow with it.

But the subject presents itself in another aspect. You must not only have faith in yourselves, in humanity and in the form of government under which we live, but if you would do a great work, you must have faith in God. Do not call me a preacher, for I am but a layman; yet, I am not willing that the minister shall monopolize the blessings of Christianity, and I do not know of any moral precept binding upon the preacher behind the pulpit that is not binding upon the Christian whose acceptance would not be helpful to everyone. I am not speaking from the minister's standpoint but from the observation of every day life when I say that there is a wide difference between the desire to live so that men will applaud you and the desire to live so that God will be satisfied with you. Man needs the inner strength that comes from faith in God and belief in His constant presence.

Man needs faith in God, therefore, to strengthen him in his hours of trial, and he needs it to give him courage to do the work of life. How can one fight for a principle unless he believes in the triumph of the right? How can he believe in the triumph of the right if he does not believe that God stands back of the truth and that God is able to bring victory to truth? The man of faith, believing that every word spoken for truth will have its influence and that no blow struck for righteousness is struck in vain, fights on without asking whether he is to fall in the beginning of the battle or to live to join in the shouts of triumph. He knows not whether he is to live for the truth or to die for it, and if he has the faith he ought to have, he is as ready to die for it as to live for it.

Faith will not only give you strength when you fight for righteousness, but your faith will bring dismay to your enemies. There is power in the presence of an honest man who does right because it is right and dares to do the right in the face of all opposition. It is true today, and has been true through all history that "One with God shall chase a thousand, and put ten thousand to flight."

If your preparation is complete so that you are conscious of your ability to do great things; if you have faith in your fellowmen and become a colaborer with them in the raising of the general level of society; if you have faith in our form of government and seek to purge it of its imperfections so as to make it more and more acceptable to our own people and to the opprest of other nations; and if, in addition you have faith in God and in the triumph of the right, no one can set limits to your achievements. This is the greatest of all the ages in which to live. The railroads and the telegraph wires have brought the corners of the earth close together, and it is easier today for one to be helpful to the whole world than it was a few centuries ago to be helpful to the inhabitants of a single valley. This is the age of great opportunity and of great responsibility. Let your faith be large, and let this large faith inspire you to perform a large service.

The Hebrew Prophets of the Assyrian Period and Their Modern 20th Century Messages

BY PROFESSOR CAMDEN M. COBERN

A prophet is not a predictor. He is not a man who writes history before it comes to pass. There are comparatively few predictions in the Bible; these are scattered through the prophecies in an interesting and suggestive way; but if no prediction had been given whatever of any minute future event the prophecies would still have remained as the greatest utterances of the ancient world. The entire message is a prophecy and almost every message ultimately points to the coming of the Messiah. The distinctive characteristic of the prophet was insight not foresight. He is an interpreter of God's will. He spake for God as a watchman and messenger. Oral prophecy began very early but Amos was the first writing prophet. He lived about 760 B. C. His name means "stammerer". He was not a gentleman or scholar but was a poor villager who kept a few cattle and perhaps went to Samaria to sell wool of his sheep. He lived at Tekoa on the edge of the wilderness of Judea 12 miles from Jerusalem. It is very peculiar that altho he declares that he was not up to the average in literary culture and religious training not having been educated in the prophetic schools and remaining always practically a layman; yet his style is classical and refined and shows himself a perfect master of the Hebrew language as well as of national and international history. This of itself shows that the Hebrews of the 8th century before Christ offered better advantages to the children of peasants than we had ever supposed. The fact also that Amos felt sure of a reading public who would understand his historical allusions and his religious technical terms indicates that the theological training of the Hebrews previous to his era must have been very thorough. Indeed the Assyrian period of Hebrew prophecy, 760—700 B. C. was the best the Hebrew people ever knew. It was the Elizabethan era of Hebrew literature and the highwater mark of religious thought so that there must have been many predecessors of these four great prophets of the Assyrian period --Amos, Hosea, Micah, and Isaiah. Of the 350 years of written prophecy no four prophets surpassed these.

AMOS—Each prophet had his own individual message. It was because God called him to give a special message that he spoke or wrote. The message of Amos is tremendously important. First he taught a new view of God such as the heathen had never dreamed of. God was one, near, supreme, omnipotent. Second a new thought of providence, "righteousness is the hinge on which the world hangs" God is righteous. The powers of nature are divinely ordered and the calamities which fall upon nations are due to national sins. Third He taught a new relation which existed between ethics and religion.

> "No house can stand, no kingdom can endure
> Built on the crumbling rock of self desire
> Nothing is living stone, nothing is sure
> That is not whitened in the social fire".

The relations between the rich and poor, master and servant, the nobility and peasantry must be righteous relations. Inhumanity to man is infidelity to God. No sacrifice or ritual can take the place of humanity and justice. Fourth He taught that Jehovah is God not only of the Hebrews but also of the heathen and that he was as truly responsible for the exodus of the Philistines as for the exodus of the Israelites. Jehovah was not partial to any race. Fifth He taught that guilt was dependent upon knowledge, that the Israelites having had the best teaching were the most guilty. Other nations were judged according to their light. The King of Moab was condemned because he burned into lime the bones of the King of Edom—who it is noticeable was the worst enemy of the Israelites.

These were tremendous propositions through all of which ran the note of justice. No man could escape from a righteous God nor could a sinful nation, however powerful, escape.

HOSEA—750 B. C. was the prophet of love. Amos had taught the certainty of guilt being punished. Hosea taught with positiveness that if the guilty man repented he would not be punished. His distinguishing message was, that God is as good as the best husband. He learned this message from a horrible experience in his own life. He had a prodigal wife. Finally she left her home and fled with her paramour. According to Hebrew custom and ordinary belief Hosea should at least have divorced his wife and forgotten her even if he went no farther in his hatred of her and her sin. But instead of this his love continued and he felt the inward movement of God's spirit leading him to offer her forgiveness. Finally he went to seek her and found her in the shambles of the slave market where her paramour had deserted her. He brought her back, put her on the edge of the wilderness in a little cottage to consider her sin and repent of it and

at last he took her back again to his home. This is rendered certain from his religious message which was that sin against God is as foul and wicked as a wife's sin against her husband; but that God like Hosea, cries to the sinner repent and come back home again.

MICAH—730 B. C. was a punster. He too was a villager and was only concerned for the sins of the small towns which surrounded him; but he was tremendously concerned about these. He taught the guilt of sin almost as powerfully as Amos and Hosea but his peculiar messages were first that a false prophet was not the prophet of a false God; the false prophet was a false man. When the prophet became a hired man preaching for the bite he could get, then he became a false prophet. Secondly, he preached more fiercely than any other prophet the shame and guilt of the oppressors of the poor calling such men cannibals (3:1-3). Third he gave the golden rule of the old testament which even Professor Huxley acknowledged to be the ideal of religion; "What oh man, doth God require of you but to do justice, love mercy and walk humbly with thy God?". Doing justice is morality, loving mercy is philanthropy, walking humbly with God is piety; It takes all three to give us true religion. Fourth, he it was who gave the universal call for peace declaring that some day the swords should be beaten into ploughshares and the spears into pruning hooks. There is no better motto for an international peace conference that can be given today.

ISAIAH (740—700 B. C.) was the greatest of all the prophets. He is the Shakespeare of the old testament. Ancient literature contains no equal to him so far as brilliance of imagination, beauty and ease of style, rapidity and profundity of thought is concerned. There is a splendor and stateliness and majesty about his diction which bewilders and overwhelms. He is a wizard in the use of language. His satire is terrific and his parables so beautiful that Jesus imitated one of them. He met God and had his lips touched with the coal from the altar and came from that experience to teach a new view of sin and of holiness and to be the first prophet to emphasize the Holy Spirit. He taught the sovereignty of God as no other man ever had. He called Jehovah Elohim, the all powerful. He called idols Eliem, nonentities or ciphers. He was the first man to ridicule the dress of women. (Chapter 3:16.) but he did this because he was the first to see the possibilities of women. He did it not because beautiful dresses and jewelry were wicked but because he was calling women to great responsibility in the state where they must live above trifles. He was the first prophet to teach the doctrine of immortality and resurrection. He was the first to teach definitely and in detail the messianic kingdom.

The second part of the book of Isaiah was probably not written by the author of the first part but nevertheless stands as the most brilliant jewel of prophetic literature and its author as the greatest genius among the prophets. He spoke of the Messiah not as a king but as a servant and instead of stateliness and grandeur of diction we find here a beauty and pathos unequalled. It has sometimes been supposed to be a serious thing to make the 53rd .chapter of Isaiah written in the fifth instead of the 8th century; but the fact in this is a mere academic question having little if any practical bearing. In any case this picture of the "suffering servant" was written at least five hundred years before the crucifixion and it pictures Jesus more perfectly than he can be pictured in the same number of words now by the most exact and polished theologian.

The Prophets of the Babylonian Period and Their Modern Messages

BY PROFESSOR CAMDEN M. COBERN

Second Lecture

In 701 Isaiah achieved a great victory for his nation. For 50 years he had directed the destiny of his people. His biography was almost the history of his times. He did more for Jerusalem than Savanarola for Florence and Calvin for Geneva. His was indeed a great and heroic life.

"It takes a soul to move a body. It takes a high souled man to move the masses even to a cleaner sty. It takes the Ideal to blow one inch inside the dust of the actual".

But Isaiah saved Judah from exile. Sennacherib had conquered all Syria, all North Palestine, all East Palestine, all Egypt and then encamped against Jerusalem. It was a crisis great as Marathon; but Isaiah was able to meet it and the whole Assyrian army was destroyed by the plague, and prophecy was triumphant. In 722 B. C. the ten tribes had been carried captive by the Assyrian nation, but Judah, through Isaiah was saved from this catastrophe. After Isaiah there came three quarters of a century in which there was no written prophecy; after this the Babylonian period of prophecy began. Nahum, Zephaniah, Habakkuk, and Jeremiah were the prophets of this period. (626—587 B. C.).

The change in the character of the prophecies is very marked for the political conditions have greatly changed. The prophecy of Nahum is as fierce as a war cry. Indeed it is nothing else than an ode of war. When he says, "Behold on the mountains the feet of him that bringeth good tidings," he means the messenger who brings the tidings of the destruction of Nineveh. It was tidings of peace only because the peace was purchased through fearful battle. Nineveh was a city of blood. For centuries Assyria with Nineveh as its capital had persecuted the earth, again and again conquering Palestine and carrying off multitudes of people to slavery. The American Indians were never as wild in their savagery as the Assyrians. They poisoned the wells. They dashed the heads of the little babies upon

the stones. They tortured their captives, sometimes skinning a general before the army while he was yet alive and while his body was still trembling and shivering with death, this skin would be waved triumphantly before the soldiers. The motives and methods of modern warfare, notwithstanding the horrors of the present war, have been greatly changed for good. The message of Nahum was that vengeance was a sacred task and that the blotting out of Nineveh was a religious duty. The pacifist at any price who cuts out wars of justice from the religious domain must burn his old testament.

ZEPHANIAH—taught that it was not battle but indifference that was the worst thing. The worst thing was to be "settled on your lees," not having anything worth fighting for and dying for. Zephaniah was the Dante of prophecy. He was a young man. Luther was only 34 when he nailed his thesis to the church door. Wesley was only about 30 when he started the great evangelistic campaign called Methodism. Calvin was only 26 when he published the Institutes which have furnished many of the foundations of orthodox theology ever since. Zephaniah saw no hope in a world so full of evil and lassitude until he finally looked into the sky and saw God taking care of his world. Then he shouted, "He faileth not; He faileth not". Because of God's omnipotence vengeance would at last strike injustice and brutality and wrong would be driven from the throne and virtue cease to face the scaffold.

HABAKKUK—was the first philosopher of the Hebrew nation. His book is the first contribution to wisdom literature. You might almost call him the first higher critic, for he was the first to attempt to apply the same criteria to religious phenomena which scholars applied to other phenomena. He was a doubter, an honest doubter. He could not accept the old theology. He did not understand how a holy God could use such unholy instruments as the Assyrians and Chaldeans to do his holy will. He was the first to wrestle with the awful problem of evil which troubled Plato and Job and Aesculus and Dante. He did not reach a satisfactory answer in explaining how God could be both omnipotent and all good; but he nevertheless reached a satisfactory answer so far as practical life was concerned. His great teaching was "The just shall live by his faithfulness". A man may not be able to understand God and God's plans but if he lives up to the best he knows God will not withdraw his favor. The soul should be loyal to truth at any cost. He should not deny his own reason; but if he cannot reach rational knowledge he may be sure that if he is faithful to the light he has, God will not disapprove of his doubting if his life is right. Doubt is different from disbelief. Doubt is one of the stations on the way to faith. If there had been no doubt in science

there would have been no Copernicus or Gallileo, Newton, or Edison. If there had been no doubt in religion there would have been no progress. Habakkuk doubted but fought his doubts and gathered strength.

> "He would not make his judgment blind:
> He faced the spectres of the mind
> And laid them! Thus he came at length
> To find a stronger faith than his own
> And power was with him in the night
> Which makes the darkness and the light
> And dwells not in the light alone
> But in the darkness and the clouds."

Habakkuk's maxim, "The just shall live by faithfulness" was accepted after being changed a little by Paul and used also by Luther, so that the great Christian reformation of both the 1st. and 16th. centuries were built upon it.

JEREMIAH—was the last prophet of the Babylonian period. His was the saddest life in history. He was a patriot but was counted a traitor. He was domestic in spirit but compelled to live a celibate. He was shrinking and timid but compelled to fight every element in his nation his whole life through. He was a true prophet but for forty years not a prophecy was fulfilled, and he cried out "Jehovah hath deceived me". He loved his nation and the temple but he saw the princes of Judah carried away and later Jerusalem and the temple burned. There never was such a conflagration as that! Yet in the midst of his seeming failures he kept true to God. He gave the parable of the potter and the clay (Chapter 18) which has affected theology more than any other metaphor or parable. He taught that altho the temple and sacrifices and ark were gone Jehovah would make with his people a "new covenant" which would be so satisfactory that even the ark would cease to be missed. (3.15, 16) Jeremiah saved the people from infidelity when they went into Babylon; at least he was one of the chief forces in doing this. Through him they found that Jehovah could help outside of Jerusalem and without a temple. "The Hebrew people went into the exile idolators, they came out monotheists. They went in a nation, they came out a church. They went in a tribal religion, they came out a world religion."

The Protestant Church at Work for Lepers of the World

W. M. DANNER, AMERICAN SECRETARY,
THE MISSION TO LEPERS

The duty of the Protestant Church is described in one short verse in the last Chapter of the Gospel of Mark, in words we have grown accustomed to regard as, "The Great Commission." May I ask you to keep in mind as a background for my story of "What the Protestant Church is doing for Lepers of the World" the words of this text. "Go ye into all the world and preach the Gospel to every creature". Or, as the revised version has it, "to the whole congregation". In doing this we shall not be fulfilling our task completely if we neglect even the outcast Leper.

Perhaps no word uttered by the human voice strikes terror to the human heart more completely than this word—leper. As we think of this word, do we realize that there is a HUMAN BEING back of it, and that during all of the years since our Lord was here upon the earth the duty of the Protestant Church has clearly been to preach the Gospel to every creature. We are sure The Master meant that this should include the Leper, for He gave special instruction to His followers in other words when He said, "Cleanse the Lepers".

Have we in our Church been anxious to remember the Leper, or have we, when our friends were about to go to one of the remote corners of the earth as Missionaries, even prayed that they might be kept away from people afflicted with leprosy? Have we encouraged them to undertake in the Master's name to "Cleanse the Lepers"?

The story I bring you today is not only, I trust, to bring to you something of the needs of the Lepers, but as a bit of encouragement to show something of what the Church is already doing through the establishment of Asylums and Homes, and through the aid-given government Stations or Asylums, where Lepers are receiving Christian teaching and sympathy at the hands of the representatives of the great Church of Jesus Christ.

Dr. Victor G. Heiser, former Medical Director for the Philippine Islands and now Medical Director of Rockefeller Foundation for Asia, in his recent article on fighting leprosy in the Philippines, refers to the two million Lepers of the world. A map published in The Missionary Review of the World sometime ago indicated by special shading the dis-

tribution of these Lepers. By careful study of this map one is astonished to find that there are Lepers in practically every country on the globe. The largest numbers of Lepers are found in India and Southern China. There are thickly populated sections of Africa and South America where leprosy is found to prevail in a multitude of cases. There are Lepers in Greenland and in Iceland—in cold countries like these the Leper germ seems not to prosper as well as it does in the hotter climates but even in Iceland there are sufficient Lepers to justify the govern ment in building an Asylum, where they receive remarkably fine Christian care and consideration.

We also find by consulting the leper map to which I referred, that there are Lepers in North America; indeed, there are one or more Lepers in ninteen different States of our own country. Physicians thoroughly posted with reference to the number of Lepers residing in North America uniformly declare that leprosy is very largely on the increase in our own nation.

A recent hearing was given in Washington by the United States Senate Health Committee. Experts were brought together from all parts of the nation, and their story showing the hysteria with which a Leper is treated in the average community would indicate the great and growing necessity for the establishment of a National Home for the proper care of Lepers in our own nation. Heart-breaking as it may seem, Lepers are sometimes treated with scant consideration in our good old Christian America. In one community when a Leper was discovered, he was put in a freight car and pushed out of the city in which he was found because he was not "our" Leper.

In another community when a Leper was discovered, as it happened to be in what is called DRY territory and there had been no use for the jail for so long that an enterprising suggestion was immediately made, and this poor Leper was put in the jail and the door locked. This was done to make sure that he did not go about the neighborhood as a menace to the healthy community.

In another community a Leper was discovered, and when his case was reported to the Board of Health an enterprising newspaper issued a special edition which was quickly for sale on the streets. When the man afflicted with this terrible disease undertook to return to his own home the door was barred against him, and when he sought refuge with other relatives and friends, their doors were closed in his face. He was taken to live in the isolation ward of the smallpox pesthouse of that city where the only other resident was a Chinese Leper in an advanced stage of the disease—so far gone in fact, that it was a terrorizing sight to this man who had only slight marks of the disease upon him. The story of the terror in his heart as he fled from this loathsome sight is a chapter familiar to many people in this country, but one that does

not do any credit to the unsympathetic way in which Lepers are sometimes treated in North America.

Happily, Lepers are not always treated this way, for there are at least two splendid State Colonies for Lepers where they are not forgotten. In Massachusetts and in Louisiana the State Government makes ample provision, not only for the segregation of the Lepers, but for their Christian and humane treatment after they have been isolated. One of the best reasons why a National Leprosarium should be provided is that segregation means so much for the comfort of the Leper. Segregation will also rapidly result in the reduction of the number of cases, and finally rid the community of this disease.

It was, in fact, by segregation that leprosy was stamped out of Great Britain in the Middle Ages. It was by segregation that the number of cases of leprosy in Norway was so quickly reduced from thousands to hundreds. It is through segregation that such marvelous changes have been made in the Philippine Islands, for ten years ago there were 9,000 recognized cases of leprosy, but through careful segregation the cases of leprosy have been reduced until there are now only 3,600. In the meantime, these outcast Lepers have been given Christian, humane, sympathetic treatment. It is evident that a policy of this sort followed in our own country would be very much worth while.

As an illustration of what can be done in the United States, one need only visit the Massachusetts or the Louisiana Leper Station. In the Massachusetts Colony there are a dozen Lepers, representing seven different nationalities. Here Dr. and Mrs. Parker are Superintendents of the place. They carry with them a contagious optimism that makes life quite bearable, even to the Lepers. It would be worth a long journey just to see Mrs. Parker's face as she goes about giving the ministry of motherly sympathy to these Lepers, none of whom were born in this country. So well does Mrs. Parker carry her delightful, sympathetic interests in these Lepers—that they have selected a special name for her. Just one word shows this relationship that she bears to them. It is a word that is sweeter than any other word in the human language. Every boy or girl could easily pronounce the word if I should just wait and ask them, for they would unanimously say, "Mother". Mother is the word used by the Massachusetts Lepers when they speak of Mrs. Parker.

And then, on visiting the Louisiana Station, we find a Colony of Lepers, seventeen miles south of Baton Rouge, on the Mississippi River. The site comprises several hundred acres of land. A small portion of the land is enclosed as the headquarters for the Lepers. The main administration building is an old colonial home. Here the nurses live; and I may say in passing that the Protestants were offered the oppor-

tunity of providing the nursing for the Station, but they did not feel equal to the occasion. The Catholics quickly volunteered their service, and more than twenty years ago Sister Benedicta and her associates began their loving ministry to the Louisiana Lepers.

An acquaintance with Sister Benedicta is really necessary for one to thoroughly appreciate what is being done for the Louisiana Lepers. She is short of stature, with more than average weight, and as she goes from cottage to cottage in her quiet unostentatious way, one is quickly led to the conclusion that she is quite the master of the situation.

It was when I first visited this Leper Asylum, more than six years ago, that I first had the pleasure of meeting Sister Benedicta and being presented by her to the Lepers as one interested in the Society of Protestants, under whose auspices work for Lepers was done in more than ninety Asylums scattered around the world. Sister Benedicta was extremely fraternal and courteous and took delight in introducing me to the Lepers and telling them of my work. Little did we know just how far this would lead us to a particular relationship with the Louisiana Lepers

In going about through the women's wards, we met an old patient, an elderly woman, who had been afflicted with the disease for more than twenty years. On entering her cottage with the good Catholic Sister, I found the old lady seated in a rocking chair with a large-type New Testament in her lap. When we had been introduced, the old lady quickly said, "I am so glad you have come. We have been trying for years to have a Protestant Minister come to see us and we have never been able to do it." On making inquiry for the reason, I was assured that the Protestants were afraid to work among the Lepers; but I asked again about this and was advised to invite the Protestants myself and see whether they would come or not. I did this by visiting the Ministers at Baton Rouge and the Ministers at New Orleans, asking them to undertake in co-operation with our Mission to visit the Leper Colony and provide Protestant Christian services. Every Minister to whom I spoke immediately promised to go. "I'll go, I'll go, I'll go" were the words I heard from every side. It is true that some did not make the announcement very loudly, they all agreed to go. I had more 'I'll goes' than I knew what to do with, but I realized that there might be a difference between promises and fulfillment. I waited with patient interest to see what the result would be of these promises. When reports began to come in, I heard that the Lepers had been pleased with the services of the Ministers, and the Ministers wrote me that they had great pleasure in conducting the services. I did not fully realize the changed condition or the joy of the Lepers until I made a visit there a year ago last November.

During the interim I had kept up a correspondence with some of the Lepers and with Sister Benedicta; indeed, I had sent various boxes of reminders to the Lepers. These had included decorations for the rooms at Holiday time, boxes of sweets, boxes of chocolates. I have understood that to send a box of chocolates at the right time to the right person sometimes paves the way for the call that is to be made later. I practised this with the Lepers, as I desired to stand in well with them. On the occasion of this visit to which I refer I was greeted by Sister Benedicta, who said, "I have told them you are coming", and as we started out to make our visit we first went through the women's wards. At the very first cottage, three of them met us, and speaking in unison they said at once, "Thank you, Mr. Danner, for the visit of the Ministers who have been here to preach to us". Everywhere we went the residents were expressing their appreciation of the visits the Ministers had made.

When we made a round of the men's wards. they were equally expressive in their words of gratitude. So much so that when we returned to the main office, Sister Benedicta said, "Mr. Danner, we can't understand how these Lepers have gone so crazy over the Protestant preachers. There is no room on the premises big enough to accommodate the Lepers who want to hear these Preachers. We have divided the services, holding one service for the men, the other for the women, and still there is no available room large enough to accommodate the Lepers desiring to attend." She then said, "What are you going to do about it?" What has actually been done about it is best shown in the picture of a Chapel for the Lepers which was subsequently erected and which made provision for 120 Lepers.

The Dedication Service of this church occurred a year ago last June. It was a day long to be remembered. The singing of the Lepers; their disfigured, but happy faces; indeed, the transforming of these faces wrought through the service was a delight to those who participated in the events of the day. The Minister chose for his text the beautiful words found in Proverbs, the 17th Chapter and the 22d Verse, "A merry heart doeth good like a medicine". The transforming power of the story of Jesus and His love was illustrated in the changing of the expression on the faces of the congregation. It was with the keenest delight that I presented these Lepers on behalf of the American Bible Society with a copy of a beautiful Bible for the pulpit. A resolution of thanks was proposed by the Lepers themselves. The motion was quickly carried. Then I presented to them sixty copies of the Rodeheaver Sunday Song Book.

One of the Lepers proposed that Billy Sunday be invited to come there and hold a meeting, and added a desire to have the congregation of Lepers pledge themselves to join in the refrain of No. 40, the chorus of

which is so well known—"Brighten the corner where you are". The Minister presiding said he must ask for a show of hands on a resolution of that sort, so that he could know whether it was unanimous or not. Little did he think what was coming nor did I, for when he put the motion, all over the little church the fingerless stumps were put up, pledging unanimous invitations to Billy Sunday, and to join in the refrain, "Brighten the corner where you are."

Go with us to the Island possessions over which the Stars and Stripes so proudly float. Visit the Leper Colony in Hawaii, where hundreds of Lepers are cared for in such a beautiful way; where Bro. Joseph Dutton as Father Damien's successor, has for thirty years been devoting himself to the care of these Lepers. Once during the thirty years he has been off the Island for about half an hour, and became so lonesome that he had to hurry back to his Lepers. He has lived a clean, careful life and is not a Leper.

But go with us to the Philippines, and there we find a Leper Colony, again under the Stars and Stripes, where 3,600 of these Lepers are cared for in a little city built especially for them, set apart for their use; and here we find churches, amusement halls, schools; indeed, many of the comforts of life. May I ask whether the description I have given of the care of the Lepers in Massachusetts and in Louisiana and in Hawaii and in the Philippines—all under the Stars and Stripes—is not sufficiently attractive to emphasize the desirability of one great Home for Lepers in our own nation, so that these Lepers, scattered throughout nineteen different States, and sometimes treated with outrageous lack of consideration, would be far better provided for in one great National Leprosarium.

There is a slight danger that anyone within the sound of my voice will ever become a Leper. The chances are so slight that we need hardly give the matter a second thought. But if we again refer to the words of The Great Commission, is it not possible that some of you in the very near future may be called upon to take up work as Missionaries, as representatives of the great Church of Jesus Christ, through whom, indeed, some of the Lepers may be cleansed?

Will you, therefore, keep in mind this question as we continue our story today? What if I were a Missionary, or teacher, or a physician, living in one of those countries where so many Lepers are found? What would I do if I were to meet Lepers every day of my life—sick, poor, homeless outcasts—would their condition appeal to me; would I be happy if I were hearing their appeals for food, and clothing, and shelter, and Christian teaching, and sympathy?

It was in 1869 that Mr. Wellesley C. Bailey went out to India as a Missionary of one of the American Mission Boards. After five years in

India he returned for a furlough. He was filled with enthusiasm over the great need of the fields he had been serving, and when in a small group of people; indeed, when five good ladies met him in a parlor one day and heard the story of his work—one of them said to him, "But, Mr. Bailey what would you like to have us do for you when you get back to India" Without a moment's hesitation he said, "Give me some money to help the Lepers who are living in a neglected fashion just near my Mission Station". His anticipation was that he might be given fifteen or twenty dollars as a relief fund to help a little in caring for these Lepers who lived so near to his own Mission Station that he frequently saw them with his own eyes. Much was his surprise to receive $150.00—ten times as much as he had anticipated—which illustrated a habit with most good women in that they will always do about ten times as much as you expect of them.

But Mr. Bailey clearly demonstrated his fitness for the position he held as a Missionary by immediately proposing that he would like to have some more meetings. Other meetings were arranged, and soon the interest had grown to such an extent that more money was in sight than he had even hoped for in behalf of his village of Lepers.

Then came the suggestion from a good lady, a member of the Friends' Church, who said, "Mr. Bailey, why not give up your denominational mission and organize a society that would have for its purpose helping the Lepers everywhere, working through the denominational Missionaries in the various fields, making it possible for the Missionaries of all the churches all around the world to do for their Lepers just what we were proposing to have you do for the Lepers in your own Mission Station. The suggestion led to the organization in 1874 of a society known as The Mission to Lepers in India and in the East, but as the work grew the society became interested in helping Missionaries do something for Lepers in Africa, South America, China. Japan, in Korea, and even in our own United States, so that the name was changed by dropping off the words, "In India and the East", and this Society is now known as "The Mission to Lepers". It is the clearing house for the Protestant Leper Work all around the world. The Protestant Church at work for the Lepers of the world!

This work appeals to the sympathetic human mind as worthy of highest and best support, because the Leper is sick, because he is poor, because for the most part they are homeless, and again, because in the Oriental countries, the heathen religions teach that the Leper is under curse of the gods. He has committed some unpardonable sin and is therefore not an object for either sympathy or support. He is turned out without the average care that a sick person should receive. Let us by contrast think of that which the Oriental religions do for the

Lepers; the difference in their care as illustrated by what the Christian religion provides for them.

There are three types of leprosy. The anaesthetic form of the disease shows itself by the appearance of discolored areas on the surface of the body, in which the person looses the sense of feeling, so that if a sharp instrument or a hot iron were brought into contact with the afflicted portion of the body the patient would not be disturbed any more than by trimming the finger nails or cutting the hair.

In the tubercular type of the disease ulcers and sores and disfigurements appear on the body too unpleasant to describe. and in both forms of the disease frequently the patients lose fingers or toes or both of them, through natural amputation. Sometimes amputation occurs either at the wrist or at the ankle, depriving them of the use of these portions of the body.

We might stop here, and everybody would say, "These neglected persons need be cared for". But the poverty of the Lepers should be considered. Thousands and tens of thousands of them go about with no means of support. Usually their only visible asset is a Leper beggar's bowl, in which the applicant seeks for a few coins or a bit of rice, and with great gratitude acknowledges any small gift that may be bestowed.

In this country we are accustomed to think of ourselves as not rich because we do not possess as much of earth's goods as do some of our friends. The Leper I have described is poor, because all he has in the world is the Leper beggar's bowl. Do we ever estimate our possessions by thinking of someone who has less of this world's goods than we own? Then we would thank God for the many blessings bestowed upon us. But our picture is not complete unless we think of the outcast condition of the Leper.

Do you recall the picture of the old outcast Leper to whom Miss Johnson often referred here at Winona? Many of you have seen the picture. That photograph was taken in the Bombay Presidency in India. It shows an anaesethetic Leper with the fingers gone from both hands, seated in front of his hut of sticks. He had taken advantage of the drift wood, using the mud and the straw and the sticks, building a home —and yet not a home; indeed, anyone in this country would not permit an animal to live in such a hut as shown by that photograph. A human being lives there, and as you think of his picture I remind you that that old outcast Leper is a fair type of what the heathen religion does for a Leper. Contrast his condition with the change that comes to him as well as to others of his class when the Christian Missionary, through cooperation of the Mission to Lepers, has been able to build an Asylum or a Home for the Lepers. Think of the situation at Ramachandrapuram,

where Miss Hatch, the wonderful Baptist Missionary, has provided an Asylum for the Lepers, with pavilions for the women and for the men, and a church, and a medical dispensary, and a hospital for advanced cases; with a little piece of garden land (irrigated land) on either side, where Lepers with hands and feet left to do it, can do some gardening, vegetable growing, contributing to the support of the place, and keeping themselves usefully occupied.

Think of that magnificient Station—the Purulia Leper Asylum in India, where hundreds of Lepers have been given the comforts of a Christian Asylum. Think of the Chiengmai Leper Station, where under Dr. McKean's skillful oversight the Lepers in the land of the Sunrise Kingdom not only receive food and clothing and medical comfort, but receive Christian teaching and sympathy. Indeed, in this Station every one of the Lepers has become a baptized follower of the One Who said, "Cleanse the Lepers".

Can you imagine the contrast, the changed condition of the Lepers? Do you wonder that the Lepers' gratitude finds expression in the words, "Oh teacher, you have taken us from hell to heaven". They are grateful for the change that has been wrought in their behalf. And for the information of any North American people who have the idea that Foreign Missions cost a great deal, it might be well here to say that the average cost of keeping a Leper in one of these Stations in the improved condition I have described is approximately $25.00 a year. Do you ask me who is doing this kind of work— I remind you that it is the Missionaries, the representatives of the great Church of Jesus Christ who went out yonder to preach the Gospel to the whole congregation. And this is one of the ways in which they are doing it.

Do you remember the story of that skillful, cultured young man, with a large income, with a comfortable home, with pleasant surroundings —who volunteered, who offered his services to go to India as Superintendent of the second largest Leper Asylum in the world—when Mr. William H. P. Anderson volunteered for service he was told that the yearly salary would be $500.00 to start, with perhaps never more than $1,200. This did not seem to him to be a reason why he should not go. He went, and after more than ten years service in this field, he declares that he counts the ten years with the Lepers as the very best of his life.

Many people in this country have met Sam Higginbottom, who is devoting himself with such invincible energy to the teaching of improved methods of agriculture to the people of India. He found when he went to India that according to the result of the best investigation he could make, more than half of the population of that great country were going to bed hungry every night because they lacked sufficient satisfying food.

This was because proper methods were not applied, either to cultivation of the soil or the planting of the seed. Imagine a farmer with an agricultural implement outfit that could be purchased for $2.50, carefully scratching the surface of the earth, fearing to go very deep lest he might stir up sleeping devils; sowing the seed so that it had no depth of earth; receiving in return crops worth Two or Three Dollars per acre that might as well be worth Eight or Ten Dollars per acre.

Many of the people in this country recall Sam Higginbottom's visit to America for 27 months, during which time he took a four-year's course in Intensive Agriculture, and incidentally lectured an average of once each day for The Mission to Lepers, and raised as a side issue some $30,000.00 at that time which he carried back with him and used in purchase of land on which an agricultural experiment station has been established. He is back there now, teaching the young Indians how to farm, and showing them how to get enough food out of the soil to provide against the ravages of hunger. He is demonstrating that it is possible to plow as deeply as one likes without stirring up sleeping devils, but that plowing properly and sowing correctly makes it easy to gather an abundant harvest, sufficient to satisfy hunger and to make the bodies of the people stronger, so that leprosy need not be regarded with such terror. Indeed, so that other diseases may be warded off by the stronger bodies of the natives.

But in addition to all this work, Sam Higginbottom is the Superintendent of a great Leper Asylum, caring for more than 300 Lepers. For this latter work he receives no special compensation, but devotes himself as an Honorary Superintendent; and when a lady asked him one day at Northfield how he could keep up his heavy work as a teacher in the agricultural college and still superintend the large Leper Station, he said, "That is easy, some people play golf for recreation, but I play "Leper".

And do you ask me who is Sam Higginbottom—I reply that he is a Missionary; a representative of the Church of Jesus Christ. Through him the Gospel is preached; even to the Lepers. Through the work he is doing, and the work other Missionaries are doing, even the Lepers are cleansed.

And do you ask me how this work is made possible? Sometimes people hear a great missionary appeal, the story of a great need, but it is so large that there seems no way for one of limited time or limited resources to take hold. I told you the Missionaries were doing this work. They are, but someone is standing back of them—someone is making possible all that they are doing in this direction. Thirty of our ninety-three Leper Stations are under supervision of Missionaries who have gone out from the United States. For these thirty Stations alone we need $43,800.00 just to cover expenses for twelve months. You say

"This is a lot of money"—Well, when a young lady gave me a two-dollar-and-a-half gold piece and apologized for the size of the gift, saying, it was so small that she hesitated to make the contribution; indeed, she said she was ashamed to give so little—I reminded her that her little $2.50 goldpiece of money would provide this budget for half an hour. She seemed not to realize that $2.50 every thirty minutes of the day and night would make 43,800.00 in twelve months. But it will! And anyone who is doubtful about the truth of this assertion may prove it by saving up $2.50 every thirty minutes for a year, and then see if the total is not fully $43,800.00.

Did you say who is doing this work? I remind you again, it is the Missionaries. Yes, but it is possible for them to do this work only with the co-operation of the little woman and her gift of $2.50 and other smaller and some larger contributions. Many people would love to give a Hundred Dollars, but are ashamed to give what they can. Surely no one will again assert that Foreign Missions are expensive, when it is remembered that $25.00 will provide for a Leper for a year in a Mission Station, or when we can see that $2.50 will care for a yearly budget of $43,800.00 for a full half hour.

There are so many Missionaries engaged in the work for Lepers that one hesitates to try to speak of one without mentioning a large number. It is hard to select the most brilliant diamond among such a cluster.

Miss Hatch, the Canadian Baptist woman, many years ago began her work at Ramachandrapuram. Soon after going to India she engaged a man servant to do some special tasks around her Mission Station, and after he had been working for her for perhaps a year, she discovered marks of leprosy on him, and when she spoke to him about it, saying "Where did you get leprosy,?" he said, "Come and see." Within easy walking distance of their Mission Station, there was a village of Lepers. He was working for her each day, and at night went to the leper village to sleep. She said to him, "why did you not tell me that you were a Leper?" "Oh," he said, "my mother and sister had the dread disease. They flung themselves into a deep, dark well, and ended their existence. I was afraid you would not want me around if you knew I was a Leper."

Miss Hatch wrote to her Home Board. They told her there was no money in sight for the Lepers, but asked her to write to the Superintendent of the Mission of Lepers, and immediately there came the reply: "If your Board will permit you to give the supervision and Christian teaching, our Society will provide money for current expenses and grants for buildings." Is it any wonder that Miss Hatch has won a high place in the appreciation of the natives?

Her Asylum provides pavilions for the men and for the women, a little Church, a Home for the native Minister (who is not a Leper,) a Hospital for advanced cases, a little piece of garden land—irrigated land it is, on either side of the premises. In one section the women are taught to raise fruit and vegetables, contributing to the support of the place and keeping themselves usefully occupied. In another portion of irrigated land the men are given similar privileges. Oh, what a lesson of applied Christianity!

And do you ask me who is Miss Hatch? I reply that she is a Missionary; she is a representative of the great church of Jesus Christ. She is not only preaching the Gospel to every creature, but is literally "cleansing the Lepers."

And do you want to have a part in this work? What a delight to realize that one can take a half hour of this budget for $2.50! Even a dollar will take twelve minutes of this annual budget of $43,800.

Suppose every person in the sound of my voice today had an ugly sore on the hand and that all of our neighbors were similarly afflicted and no one knew how to dress the wound or cleanse or care for one of these sore parts. Well, we would be a fair imitation of a Leper Colony. Would we welcome the visit of some one who had come across the seas and said to us: "We have bottles of oil, and bandages, and cleansing material; we can teach you how to treat these sore bodies and make them more comfortable." Would we welcome the visit of any such person?

This is a picture of what the Missionaries are doing for the Lepers, for in each one of the Stations the Missionaries teach Leper dressers to care for their associates. While the leper-dressers do not receive extra compensation for the work they are doing, they have great satisfaction in helping those of their own number who are less fortunate. It is indeed giving a cup of cold water in the Master's Name. May it not be possible that the reason we give so few cups of cold water in His name is because the cup of cold water costs us so little that we do not realize its value to the famishing thirsty soul?

As we think of the Lepers, a ray of hope enters, if we recall the fact, while leprosy is contagious from person to person through a cut in the flesh or break in the skin, coming in contact with the Leper's flesh, that while the germ may be conveyed by a blood-sucking insect, leprosy is not hereditary. This was the conclusion announced by a great congress of doctors in Bergen, Norway, in 1909. It brought astonishment to many persons who had supposed that leprosy was a hereditary disease. It is interesting indeed to know that the Mission of Lepers

has for quite forty years been rescuing the untainted children of Lepers from their leprous parents, for when fathers and mothers come to the Mission Stations with little children, the untainted children are taken away from their parents and placed in separate homes. More than 94 per cent of the little children who have been given up by their Leper parents have been rescued for healthy and useful lives. Many of these children of Lepers now grown up have established homes of their own, and their children are likewise free from the taint of this terrible disease. Do you ask me again who is doing this piece of work—who it is through whom these little chlidren are rescued? I remind you that it is the representatives of the great church of Jesus Christ, who are preaching the Gospel to every creature. But, let me again say that this could not be done without the co-operation of the little woman who gave $2.50, and others just like her all around the country who are participating in the solution of this great problem; who are fulfilling the Divine Command and literally "cleansing the Lepers." Many remarkable stories of work done by the Missionaries and of the magnificient spirit prompting their interest in this work could be given, if time permitted.

Everyone engaged in missionary life is aware of the tragic life story of Miss Mary Reed, who went out from this country in 1884 as a general Missionary of the Methodist church. After five years in India she returned home, and as she was in poor health entered a hospital in Cincinnati. Here she spent fifteen long months, during which time she underwent a serious surgical operation. When she was recovering from the surgical operation she became conscious of a strange sensation in the right fore-finger and of an ugly patch appearing in her cheek in which she seemed to have lost all sense of feeling She confided her fears to her family physician, who advised her to go to New York and see Dr. Prince Morrow. This she did without disclosing to anyone the reason for making the journey, and when Dr. Morrow after a suitable examination declared that he had found the Leper germ, he tells how quickly Mary Reed said with utmost cheerfulness, "Then, Dr. Morrow, I shall go to India to work for Lepers." But in the same interview she realized that she must decide quickly, and likewise understood that there might be some danger of contagion in her own family; particularly, if she should go home and kiss mother, as she said good-bye. When I invited her mother's home some months before her death, I recall how the old mother recited the story of Mary's return from New York. She said as Mary bounded into the house her first statement was, "Mother, I am going to ask you a very strange privilege. I have decided to go off to India again, and I want you to let me go right away, and

may I go, mother, without kissing you good-bye—that would be so much easier than the way we used to do." This strange request was granted, and Mother Reed told me that on that Wednesday morning when Mary's train pulled out of the station, that she stood on the back platform waving a cheerful farewell. In spite of the terrible secret in her heart, she had not indicated by look or word anything that gave her mother a suspicion of the real trouble in her daughter's body—"Oh," said Mother Reed, "the rest of us were not smiling." Mary continued her journey, stopping in London, stopping in Paris, consulting specialists who confirmed Dr. Morrow's diagnosis. She continued her journey, hoping to keep the terrible secret from her parents, fearing that it would kill them. On reaching Bombay she found that friends had written back a story that she thought might reach her mother and father in garbled form and kill them, so she decided to tell them the straight truth, keeping nothing back. Mother Reed said, "When that letter came, telling us that our daughter was a Leper, it seemed as though it would crush us," but the closing word of the letter saved the day, for while she said, "Yes, Mother, I shall be working for Lepers," yet she also said, "I shall seek to do God's will, not with a sigh, but with a song." The Christian, cultured Mary Reed working for those whose fingers are gone, and whose features are mutilated by leprosy, and yet doing it, not with a sigh, but with a song. And who is Mary Reed? I remind you that she is a Missionary, a representative of the Church of Jesus Christ. Do we desire to have a part in this work? Do we desire to help these Missionaries to preach the Gospel to the whole congregation, cleansing the Lepers? Perhaps everyone is saying: "I wonder what I could do to help." It might be interesting to know what some other people have done to help. There was a Cherry Merchants' Class at Iowa City, a class of high school girls—no income, no means of support, and yet they went out and secured permission to pick cherries and ship cherries, and sell cherries, and secured $25.00 of their own, so that they could really have their own Leper for a year. A high school class of boys in New Haven, Conn., heard about it and said, "We are as good as the Cherry Merchants' Class," and quickly subscribed the amount necessary, much to the surprise of the pastor of the Church, who had not supposed that high school boys would be interested in the Lepers. Then there was a small class of little folks —just primary children, over in Cambridge, Mass. They heard about the Lepers and wanted to help. It was fly-killing time, and their mothers offered them the privilege of killing flies at ten flies for a cent. Soon ten dollars was added to the resources of the Mission to Lepers. The flies remaining in Cambridge decided to move to

other quarters. Then there is the Wheel-Chair Auxiliary of The Mission to Lepers over at Media, Pa., where four "shut-ins" have been sending in hundreds of dollars for the Lepers. It would cheer anyone's heart to visit Mrs. .Leeper in her little home, as she lies on her couch, from which she has not risen without help for more than sixteen years. It would be interesting, I say, to hear her tell how when she with three other "shut-ins" are wheeled out on the lawn and people come around them and say, "How do you do?" or, "How are you?" and they say, "Oh, we're fine; just think how much better off we are than the Lepers. How much will you give us for them?" And then, the other "shut-in" across the street from Mrs. Leeper whose rheumatic condition makes one shudder to think of her suffering, how well I remember of visiting her and seeing dozens of delightfully canstructed, attractive little knitted doll caps—everyone unique in design. These the poor invalids with twisted, suffering hands had knitted for the Lepers, and said she, "I do not seem to suffer when I am knitting these and thinking about the Lepers." How glad we would be if there were time to tell of the co-operation of the Woman's Federation of Missionary Societies in Cincinnati, and then in other places, where the members of these great organizations have decided to give as a minimum gift at least ten cents per member per year to help the Lepers. Hundreds of dollars have already been received through this plan from these great organized bodies of Missionary women. Many people read in the Sunday School Times my story of the Boy and the Pig—It was an attractive personal experience.

"When an invitation came to me to visit White Cloud, Kansas, my first thought was to decline. But when Mrs. Chapman indicated in her letter that her husband would be home from South America about the time she had proposed for me to come, my imagination pictured him as perhaps a mining magnate, or possibly a wealthy copper king, and as Mrs. Chapman had indicated that they would like to entertain me in their home. I thought of the chance of securing from this coming copper king a sum of money sufficient to do great things for the Lepers. To further testify my indifference to the invitation when it first came, one need only recall the fact that White Cloud is a little town in the eastern portion of Kansas, very difficult of access, only eleven hundred people in it, while there are seven church buildings, with a half dozen ministers, three of whom have settled pastorates, the remainder af the churches being served by ministers who visit White Cloud as one of their appointments.

"In inviting me to come, Mrs. Chapman had explained that she and her husband had heard the story of Dr. McKean's work in Siam in behalf of the lepers in "The Land of the White Elephant". Indeed, she

had already forwarded some contributions direct to Dr. McKean. Her request was so cordial and insistent that I decided to make the visit during the time of the missionary exposition known as "The World in Chicago", in April, 1913.

"An all-night ride took me to St. Joseph, Mo., in time to catch a Saturday morning train to a junction point in Nebraska, where a branch line railroad carried me to White Cloud, Kansas late in the afternoon. Mr. Chapman met me at the station, and I soon discovered that he was not a mining magnate at all, but that Mr. and Mrs. Chapman were self-supporting, missionaries home on furlough from South America. On looking at his heavy boots, and the liberal supply of Kansas mud affixed to them, my heart sank within me, but I told him, with as pleasant a face as possible, how glad I was to be in White Cloud, Kansas, and started on the journey to the edge of the village, walking by his side through the Kansas mud with my own shoes unprotected even by rubbers.

"When I reached the home I found there the son of the family, a small boy named Wilbur, who had been anticipating my coming with a long list of questions, for he proceeded to ply me immediately. To make my basis of relationship firm with the home, I answered Wilbur's questions gladly; indeed, I was able to establish myself in his good graces so that before Saturday evening was gone I was "Uncle Will" to Wilbur.

"After a good night's rest, Mrs. Chapman said: "We have four services arranged for you today, in which we suggest that you simply tell the story of the great need of the lepers, but do not ask for money. The people know that twentyfive dollars will support a leper for a year in one of the mission stations, but we want them to become interested, as they doubtless will, in knowing how much relief from suffering is given, and how the food, and the clothing, and the shelter, and the Christian teaching, and the sympathy bring cheer and comfort to the sick, poor, homeless outcasts.'

"I could agree without question not to ask for money, because I surmised that in the little town, already overchurched, no one would take any large interest in helping lepers so far away. But I little realized how Mrs. Chapman and her husband and Wilbur had been praying and working in advance of my coming. At the third service, held in the afternoon, a small group of friends were present, and a local Auxiliary of the Mission to Lepers was organized, with Mrs. Chapman as Chairman. At each service I had done my best, telling the leper story just as Mrs. Chapman had suggested, and without asking for money.

"After the close of the evening service Mrs. Chapman said to me: "We are disappointed; we have been able to get support for nine lepers today —$225—when we had hoped to get $250, or complete support for ten lepers."

I did not share her disappointment; but Wilbur, the little son, standing by her side as she made the declaration, was apparently doing some thinking of his own. How much he was disappointed did not then appear to me. We left the church and went to Wilbur's home again.

"As it was necessary for me to take a livery team at three o'clock on the following Monday morning and drive fifteen miles across the country to catch an early branch line train to St. Joseph for my next appointment, I ask that I might quietly slip out in the morning without disturbing anyone, but Wilbur said: "Uncle Will, you will call me in the morning to say good-bye, won't you?"

"One can easily imagine that a boy would not be much disturbed at being called at three A. M., so I promised. The lovely hospitality of the little home had been freely and generously given—of course I could not pay for this hospitality; but I wanted Wilbur to remember "Uncle Will"; so in the morning I took with me three silver dolars (they have silver dollars out west), and slipped them into Wilbur's hand as I said good-bye, asking him not to show these to anyone till morning.

"When I climbed into the buggy the indications were so certain for rain that I expressed my doubt to the livery man as to his making the journey in time to catch the train. He assured me that his team knew just how fast to go to make the journey with the proper connection at the other end of the line. Indeed he told me that it might be necessary for the team to run for the last mile or so, but if I would trust him and trust the horses, all would come out well. His prediction was true; we did find it necessary to run, the mud flying in all directions, and we landed at the depot platform while the bell was ringing for the train to start. A vigorous yell from the livery man saved the day. I caught the train. making my appointments as planned.

"A few days later a letter came to me at Chicago."

'Dear Uncle Will—I was very glad to get the three dollars you gave me; I want to buy a pig. The village ordinance will not permit me to keep a pig during the summer, but the first of November I mean to buy a pig, and feed him, and see if he will not grow big so I can sell him for enough to support a leper for a year; or at least to care for a child of leper parents. Mother's tenth leper! Do you see?'

"Can you imagine any boy going around six months with three silver dollars jingling in his pockets, and saying to the music they make, 'In six months from now I shall spend these three dollars to buy a pig to help find support for mother's tenth leper?

"I did not count this leper as supported. I waited. On the fifth day of November another letter came.

'Dear Uncle Will—I have bought my pig, and from the way in which he eats everything in sight I feel sure he is all right, and I am confident

that he will grow big enough so that I can sell him for money enough to support a leper or a leper's child.

"In the same mail came a letter from Mrs. Chapman, telling how Wilbur had told the story of his purchase to the children at the day-school, and they all were interested in helping. Said she: 'I wish you might have seen the procession of little children coming out this afternoon,—one little girl with one ear of corn in her hand, others with more, and one small child bringing a parcel containing the remnants from their school luncheons; and all in chorus asking the privilege of 'helping feed the leper pig.' Of course the privilege was given them, and these little children are helping Wilbur to make possible the success of his plan.'

"A later communication, addressed February 4, of this year, indicates the interest the men are taking, for it says:

'Dear Uncle Will—The men are getting interested; a man carried a pail of swill three blocks this morning, which he said he wanted to feed the pig. I have named the pig 'Pete'. Pete was asleep this morning, and I slipped up beside him, and got my hands on him, and his flesh feels good and solid, and this means a heavy weight. I am sure I shall soon be able to sell him for enough money to support mother's tenth leper.'

"This story was told at an office prayermeeting of The Sunday School Times. That same afternoon there appeared in their office a bank in the form of a pig labeled 'Pete' No. 2. And this porker was fed 'coin-in-the-back' instead of 'corn-in-the-ear' and in due time Pete No. 2 was heavy enough to support a leper also.

"The careful feeding of Pete terminated when Wilbur sent him to market. With the money thus realized, Ai Sam, a Leper boy in Chiengmai, Siam, became "Mother's Tenth Leper." The boy Wilbur, with three dollars to be used in any way he might fancy, decided to stand by Mother and help her in her Leper work. He succeeded in getting support for the Tenth Leper in this novel way. Many Sunday School classes and individuals as well as groups of people, most of whom could not keep a real live pig 'in the apartment' or 'on the city lot,' find pleasure in feeding a metal pig bank. 'Coin in the back, (sometimes currency) instead of corn in the ear.' Recently one of the ministers who was on the Winona platform, today sent a check for $10.00. He wrote, 'This is our first money withdrawn from Pete No. 2896. We keep Pete on our dinning-room table and whenever a spot is made on the table cloth, a deposit must be made in Pete's back. This $10.00 check represents collections made on account of spots on our table cloth.'

Do you ask me again who is doing this work? I remind you it is the missionaries, and yet the missionaries could not do the work except for the help given by the people who are in so many different ways actually

co-operating in the work of "Cleansing the Lepers". Up to the present time contributions from America have barely even covered half of the expense of the stations presided over by missionaries who have gone out from our own country. May it not be possible for our coming together today, to bring to us a new vision of the truth contained in the Master's work when he said: "Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto Me." How many prayers will we offer for this work? How many dollars shall we invest as an encouragement to the missionaries now on the field? How much money will be given, and how much money will we induce our friends to give towards actually preaching the Gospel to the Lepers, relieving their terrible sufferings and supplying their simple wants? What shall be our share?

There are at least six ways in which co-operation may be given in the present work of The Mission to Lepers:

1. Join The American Auxiliary. Application blanks may be had for the asking.

2. In every church let us have a Representative who will give out information and be the connecting link with The Mission to Lepers, working in harmony with the constituted authorities of the church, and seeing that the Lepers are not forgotten .

3. Send for a program envelope which contains papers and talks suitable for use in any ordinary Missionary meeting.

4. Subscribe for "Without the Camp," the quarterly magazine of The Mission to Lepers. This little paper contains the latest news of "World Wide Work for Lepers.

5. Order a metal pig bank and feed him coin and currency, so that in this way funds may be secured from a host of people who do not now have a part in this branch of the missionary work of the church.

6. Beside praying for the Lepers, send a gift either for regular funds or building purposes, or for a Christmas offering. Gifts may be sent to Mr. Fleming H. Revell, Treasurer, 158 Fifth Ave. New York.

As we conclude our story, can we do better than to remind you of the opportunity for co-operation summed up in the little verse of the old familiar Gospel song:

"There is only one thing should concern us—
To find just the task that is ours.
And then having found it, to do it
With all our God-given powers."

The Virgin Birth of Jesus Christ

BY WILLIAM EVANS, PH. D., D. D.

INTRODUCTION.

The modern critical spirit with its antagonism to the supernatural, its evolutionary teachings concerning biology and the processes of life, its attempt to bring the supernatural into the realm of the natural, so that much which heretofore has been attributed to unique divine action, is now purported to have taken place through ordinary natural means —these things compel the Christian to consider the Virgin Birth anew and afresh, in order to be able to give a reason for the hope that is within him.

The reasons for the discussion of the doctrine of the Virgin Birth are therefore more than personal or individual. Something much larger is involved. The faith of the Church is at stake. Is the doctrine of the Virgin Birth a necessary article of the Christian's creed? Shall this doctrine, which for all these centuries has been considered a fundamental plank in the platform of the Christian's faith, remain there? Is it necessary any longer to believe in this account of the entrance of our Lord into the world? Is it incumbent upon the Christian to so believe and confess his faith? Can belief in the Virgin be expunged from the Christian faith, and Christianity still remain intact?

POSITION OF OPPONENTS

The opponents to the doctrine reply in the affirmative. They maintain that the foundations of our faith are not shaken by a refusal to believe in the supernatural birth of Christ; that there were conversions in the Acts of the Apostles and in the early Church, when the doctrine of the Virgin Birth was unknown; that men believed in the sinlessness of Christ and His redemptive work even though they knew nothing of His supernatural birth. The attitude of the opponents to this doctrine is expressed by the following quotation: Soltau, in his book, "The Birth of Jesus Christ," says: "Whoever makes further demands that an evangelical Christian shall believe in the words 'Conceived by the Holy Ghost, born of the Virgin Mary, unwittingly constitutes himself a sharer in the sin against the Holy Spirit of the true gospel as transmitted to us by the apostles and their school in the

apostolic age." Soltau, then, makes belief in the Virgin Birth a sin against the Holy Ghost.

Reginald T. Campbell, in "The New Theology," says.

"The credibility and significance of Christianity are in no way affected by the doctrine of the Virgin Birth, otherwise than that the belief tends to put a barrier between Jesus and the race and to make Him something that cannot properly be called human. Like many others, I used to take the position that acceptance or non-acceptance of the doctrine of the Virgin Birth was immaterial, because Christianity was quite independent of it; but later reflection has convinced me that, in point of fact, it operates as a hindrance to spiritual religion and a real living faith in Jesus. The simple and natural conclusion is that Jesus was the child of Joseph and Mary and had an uneventful childhood."

"It is a dangerous and fallacious dilemma that the idea of the God-Man stands or falls with the Virgin Birth."—Harnack.

"Good Christian men may take opposite sides of this question without giving up that which is vital or cardinal to the faith. No doctrinal use is made of it (the doctrine of the Virgin Birth) in the New Testament."—Ropes.

It is clear from these statements of representatives of the opponents to this docrine that it is not only a matter of indifference whether we accept the doctrine of the Virgin Birth or not, but that it is a positive hindrance to spiritual religion and a real living faith in Jesus, and that it is virtually a sin against the Holy Ghost. Assertions like these force upon us the necessity of considering this doctrine of the Christian faith.

POSITION OF ADHERENTS

The adherents to the doctrine claim that it matters much and affects Christianity and the Christian life greatly whether we believe in the Virgin Birth or not. They maintain that the life of Christ cannot be considered in a fragmentary manner, but as a whole. The Virgin Birth is but a fragment of the Christian story, and the denial of it is but an attempt to rule out the supernatural from the entire life of Jesus. It is not a question of one, but of all the miracles, that is at stake. If we begin by denying the supernatural character of Christ's entrance into the world and then deny His Resurrection from the dead, it will not be long before His sinless and spotless life will be challenged, for a sinless human being in history is as much a supernatural fact as a Virgin Birth or a Resurrection. It is maintained that the Virgin Birth cannot be denied and the other facts of Christ's life stand valid and provide a firm basis for faith and hope. The life of Christ cannot be considered piecemeal. The doctrine of the Virgin Birth is a

foundation stone and it cannot be removed without pulling down some part of the building with it.

I. The Record of the Evangelists, Matthew and Luke—The Scriptural Data for the Doctrine of the Virgin Birth.

"And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who was called Christ. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just MAN, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her first-born son: and he called his name JESUS."—Matthew 1:16, 18-25.

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth. To a virgin espoused to a man named Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail THOU THAT ART highly favoured, the Lord IS with thee: blessed ART thou among women. And when she saw HIM, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever. and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible."—Luke 1:26-37.

Considerable space is devoted by Matthew and Luke to the birth of our Lord; both testify that Christianity was introduced into the world by a supernatural event. More space is given by these evangelists to the account of Christ's birth than to many other events in our Lord's life, the Transfiguration for example. Those who believe in the inspiration of the Scriptures believe in what may be called the inspiration of selection; that is to say, that only those events, sermons and miracles in the life of Christ are recorded which are absolutely necessary for His manifestation to the world as the divine Saviour and Lord. Therefore, the fact that the Evangelists give so much space to Christ's birth gives that event an important place in the Christian system.

It may, or may not be true that these two are the only evangelists who record the Virgin Birth of our Lord, yet it should be remembered in this connection that they are the only two that deal with the infancy of Christ at all and that they testify that the mode of Christ's entrance into the world was supernatural, and that a miracle attended the manner in which the only begotten Son of God came to sojourn with the sons of men.

II. Objections to the Doctrine of the Virgin Birth.

Those who refuse to accept the doctrine of the Virgin Birth of our Lord do so for the following main reasons:

1. IT IS AGAINST THE LAWS OF NATURE.

These critics assume that what is supernatural must be ruled out of religion. Foster says that a man who believes in the supernatural "can hardly know what intellectual honesty means," although he himself says, in speaking of the self-consciousness of Jesus, that it is "empirically inexplicable," and that a "creative" element from God must be recognized in it.

It is asserted that God's means for the production of the race is marriage; that this method is of His ordaining and is according to the natural law; that there is no necessity for any interference with this law; that it is more natural, therefore, and more in harmony with the ordained laws of God that Christ should be born as other men. But is it not rather presumptuous, we may ask, to say what God would or would not do under such unusual circumstances? Surely if anything supernatural could be released from the rigid hand of law, it would be at this time when the King of all laws cometh into the world. If angels have any messages, surely this is the time for its announcement. If the stars can minister to the guidance of mankind, what more fitting occasion could there be for such service than this? We speak of the difficulties of the Incarnation as though there were any difficulties with God. How do we know but that the manner of Christ's

advent into the world as described in MATTHEW and LUKE was the easiest and most natural way for Deity to become humanity? Romanes, the agnostic, admitted that "a Virgin Birth, even in the human race, is by no means out of the possibility." Parthenogensis is scientifically admitted in certain forms of life.

To dismiss A PRIORI the Evangelists' account of Christ's birth because it contains the element of the supernatural, is to set oneself up as a judge of what God can and ought or cannot and ought not to do. It is certainly clear that the evangelists consider in their genealogical tables that no laws of heredity are sufficient to account for the generation of Jesus Christ; to them, at least, His birth was outside of the ordinary; it was as though by a "creative act God broke through the chain of human generation and brought into the world a supernatural being." Why might there not be in the case of the second Adam, as in the case of the first, "no violation of a natural law, but only a unique revelation of its responsibilities?"

2. THAT HAVING BUT ONE HUMAN PARENT WOULD NOT GUARANTEE SINLESSNESS; CONSEQUENTLY IT WOULD BE OF NO ADVANTAGE FOR CHRIST TO HAVE BEEN BORN AS THE GOSPEL RECORDS DECLARE.

It is held that Christ could contract a sinful nature from one parent as much as from two; that being born of the Virgin Mary could not produce a sinless being. There may be a sense in which this objection is valid, but we must not forget that in the announcement to Mary of Christ's forthcoming birth, it was distinctly stated that His conception was a specific act of the Holy Spirit and that "therefore" Christ should be holy. The exact quotation is as follows: "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; wherefore also the holy thing (or that which is to be born shall be called holy) which is begotten of thee shall be called the Son of God." Luke 1:35). Jesus' conception was holy and untainted, not because "man had no part in the cnception, but because He was Sanctified by the Spirit, so that His generation was as pure and holy as it would have been before Adam's fall."—Calvin.

3. THAT THE NEW TESTAMENT, WITH THE EXCEPTION OF MATTHEW AND LUKE, IS SILENT WITH REGARD TO THE DOCTRINE OF THE VIRGIN BIRTH.

If this doctrine is so important to believe and has so fundamental a place in the Christian system, why, it is argued, do Mark, John, Peter, James and Paul say nothing about it? The silence of these New Testament writers, then, is used as an argument against belief in the Virgin Birth.

But this argument EX SILENTRO, even if true, can be made too much of. "The old claim of the criminal that whereas only two men saw him steal and because he could bring one hundred that did not hence he should be acquitted," is now put forward as an argument against the truth of these gospel narratives. We must remember, however, that silence does not imply ignorance. Only MATTHEW and LUKE record the Lord's Prayer. Does that mean that there never was a Lord's Prayer given, because the rest of the New Testament is silent about it? While it may be true that Matthew and Luke alone record the Virgin Birth, it is to be remembered also that they are the only accounts we have of our Lord's infancy. Dispense with them and you have no word concerning the Christ until His baptism. Let us take up this "argument from silence" in detail.

(a) THE SILENCE OF MARK.

The purpose of Mark's gospel should be sufficient reason for this silence regarding the birth of Christ. Mark's intention is to give an account of the life of Christ "within the limits of the common apostolic testimony," from the baptism of Christ to His ascension (Acts 1:22). He begins his gospel with Christ as a mature man, thirty years old. He describes the Messiah as the Servant of Jehovah. No genealogy is given and no reference to His birth or infancy is made for this reason.

But does Mark's silence imply that he was ignorant of the manner of Christ's birth? Because he does not mention the birth of Christ IN ANY WISE, does this mean that he did not know that Jesus was born at all? He surely must have known about the Virgin Birth, for the early Church met in his mother's house, and Mary was among the number who met there.

Again it is worth our note that Matthew, in citing the question of the people regarding Christ, asks, "Is not this the carpenter's son?" while Mark, recording the same question, says, "Is not this the carpenter, the son of Mary?" The introduction to Mark's gospel, in which Jesus is called the Son of God and is linked with Old Testament prophecy, also leads us to infer Mark's knowledge of Christ's supernatural birth.

(b) THE SILENCE OF JOHN.

Again we must remember the purpose of John's gospel, which was to present the divine and heavenly, not the human and earthly, descent of our Lord. Not Christ's humanity but His deity is the purpose John sets himself to reveal, hence his gospel begins (1:1) with the statement of Christ's deity, and ends (20:28, i. e. considering c. 21 as an epilogue) with an assertion of the same. But do not the words of John 1.14, "And the Word was made flesh," hint at the Incarnation?

There is a reading set forth by some of the Church fathers (Justin, Iranaeus, Tertullian) of John 1:13 which is interesting, and while it may not be exegetically correct, it is nevertheless suggestive in this particular connection. John 1:12 reads: But as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name." This is followed by the words of the 13th. verse: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The fathers, to whom reference has been made, instead of the words "which were born," make the passage read, "WHO WAS BORN, not of blood, nor of the will of the flesh, nor of the will of man, but of God," thus making the verse refer to Christ. Here natural generation by a human father is denied and excluded in the most categorical manner." Why not? Why may not the supernatural birth of Christ be a type of the new birth of the children of God? As He was born in a supernatural way, so are they --not acording to natural but supernatural means.

It is agreed among scholars that John's Gospel was supplementary to the other Gospels. John knew what Matthew and Luke had written regarding the Virgin Birth. If what they had written was wrong, it was John's duty to have contradicted it and to have so stated in his gospel. On the contrary, he seems to confirm the miraculous birth of Christ in the following way: The bitterest enemy of the apostle John was Cerinthus, the famous gnostic, whose principal objection to Christianity was the doctrine of the Virgin Birth. Cerinthus taught that Jesus was the son of Mary by ordinary generation and that the Spirit came on Jesus at baptism and left Him at the Cross. In other words, that Jesus was just an ordinary man when He came to the baptism and an ordinary man when He died on the Cross. This doctrine John very positively denies in his first epistle: "This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood" (5.6). See also 4:2, 3: "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not (or annulleth, i. e. separateth, between Jesus and the Christ) that Jesus Christ is come in the flesh is not of God."

John wrote his gospel at the close of the first century. He knew that for many years the Church had believed in the doctrine of the Virgin Birth and had acepted it as a part of its creed. If the Church was wrong in its belief, John should have corrected the error.

Further, did not John owe it to the mother of Jesus, who lived with him from the day of Christ's crucifixion until her death, to protect her from this calumny and to repudiate the story of the Virgin Birth, if it was false? The silence of John indicates his acceptance of the fact.

That John was thoroughly conversant with the birth of Christ at

Bethlehem is evident from the reference to that fact: "Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Behlehem, where David was?" (John 7:14, 42).

(c) THE SILENCE OF PAUL.

We are not so sure that Paul was silent on the doctrine of the Virgin Birth, but even if he was, that would be no evidence that he was ignorant of it or disbelieved it. He does not mention Mary the mother of our Lord in any of his writings. Are we to understand by this silence that he did not believe in her existence? It is true that Paul refers to Christ as of "the seed of David," but that is no argument against the Virgin Birth, for Matthew (1:1) and Luke (1:32) refer to Him in like manner, and they most certainly were cognizant of the miraculous birth of Christ, for they record it.

Is not LUKE Paul's gospel? It is so admitted by all scholars. Luke was the companion of Paul. Is it likely that Luke would be cognizant of so important a fact and the apostle Paul not know it?

To Paul, Christ was the second Adam, the sinless One. He must have known that no clean thing could come from an unclean thing. To him the second Adam was from heaven, from above. May it not have been Luke's purpose, in tracing the genealogy of Christ back to Adam, to show that He was the second Adam? as miraculously brought into the world as was Adam the first? Luke's gospel was Paul's gospel. Why may not Romans 5:12-21 and Luke 3:38 be one in aim and purpose? Logician as Paul was, he must have known that any ordinary mortal was subject to sin and death and that Christ, being subject to neither, must therefore have not sprung from the first Adam alone, and in the same sense that all other men have done

In Romans 8:3, Paul refers to Christ as being made in the "likeness of the flesh of sin." Does not this intimate a knowledge of the supernatural birth? In Philippians 2:5-8, he speaks of Christ as emptying Himself of the form of God which He previously possessed. Does not this intimate a knowledge of the miraculous birth? In Galatians 4.4, he refers to Christ as "being born of a woman." May we not suppose that he had in mind Genesis 3:15, which refers to the coming Redeemer as "seed of the woman" and not of the man? It is true that Christ uses a similar expression of John, "of all men born of women;" but the words translated "born" are not the same in both passages. Indeed Paul uses the word "born" three or four times in Galatians 4, but in speaking of Christ's birth (4:4) he uses a different word than he does when speaking of Isaac and Ishmael (vs. 23, 29).

4. THAT THE STORY OF THE VIRGIN BIRTH GREW OUT OF A MISTAKEN APPLICATION OF PROPHECY.

It is stated that the disciples believed Jesus to be the Messiah because of His wondrous and unique life and that the story of the Virgin Birth was invented to account for the superhuman element in the life of Jesus. In looking around for material to enforce this claim, Matthew lighted upon this prophecy of Isaiah, of which he makes a free use by referring it to Christ as he does of the prophecy in connection with the flight into Egypt, the residence in Nazareth, and Rachel weeping for her children. We are told that the religious faith of the disciples was on the lookout for Old Testament intimations, and this prophecy in Isaiah agreed with their notions, therefore they applied it to Christ.

It has been reasonably questioned by some conservative scholars whether Isaiah 7:14 was ever looked upon by the Jews as being Messianic, and hence it cannot be proven that Matthew quoted it because current opinion associated it with the Messiah. Would not the story of the Virgin Birth, intimated in prophecy, be a stumbling block to the Jews? Matthew's apologetic would seem to indicate it. Matthew's treatment of the Virgin Birth of our Lord is polemic. Joseph's part in the narrative is emphasized to show the Jews that Joseph gave Mary and the Child his protecting care and vindication, and thus not only vindicated the miraculous conception but protected Mary from slander and calumny.

A close study of the prophecy in Isaiah which begins with 7:14 and is really not finished until the 6th verse of the 9th chapter, shows that the prophecy does really refer to Christ. Whether the Jews ever looked upon this prophecy as Messianic or not is not to the point just now, for there are other prophecies, the 53rd of Isaiah for example, which we know are Messianic, but which the Jews would or do not, by any means, admit to refer to Christ.

The context of this prophecy is instructive. Let us examine it. The prophecy, as we know, was made to king Ahaz, who was being sorely oppressed by the hostile armies of Syria and Israel which threatened to destroy his kingdom. The prophet Isaiah is sent to warn Ahaz against alliance with the king of Syria whose help he has sought, and to assure him of the perpetuity of the throne of David, which the invasion of these kings threatened with destruction. The fulfillment of this prophecy is to be in the nature of a sign. Something supernatural is to occur. Of course, there is a sense in which the promise was partly and naturally fulfilled in the birth of Isaiah's son, but Isaiah's son was not named "Wonderful, Counsellor, The mighty God The everlasting Father, The Prince of Peace" (Isaiah 9:6—a part of the prophecy beginning at 7.14). It was not of Isaiah's son that the prophet said: Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to

order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isaiah 9:7). That this prophecy (9:6) refers to Christ is evident from Matthew 4:14, 15: "That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles" (cf. Isaiah 9:1, 2).

It is a characteristic of Scripture that it is so full that it does not exhaust itself in its application to the people to whom it was immediately written (cf. Romans 4.23, 24; 15:4). This is sometimes called "the law of double reference." The destruction of Jerusalem was a fulfillment, but not the COMPLETE FULFILLMENT, of the Second Advent of our Lord. In like manner, the birth of Isaiah's son was a fulfillment, but not the COMPLETE fulfillment, of their prophecy. The prophet looks beyond the present and assures Ahaz that in a miraculous way God will raise up a King for David's throne, whose name shall be "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." This prophecy Matthew rightly connects with Christ, who is the heir to David's throne and whose name is Immanuel (Matthew 1:23, cf. Luke 1:32, 69).

It might be well to note in this connection the present tenses of this prophecy, for they may help us to see its prophetic significance. The prophet speaks of the conception and birth as actually taking place at the moment of speaking. The passage reads: "The (or better, one) virgin is with child and beareth a son." The Hebrew original there would be a participle, and the exact rendering would be, "Behold, thou art conceiving now." An immediate conception is meant (cf. v. 39, "and with haste;" the reference to Elizabeth that "she also hath conceived" indicates that conception had taken place with Mary at the time of the announcement by the angel, and this was before Joseph's marriage to Mary). The reference that "no word of God shall be impossible" would be senseless in this connection unless something supernatural and different from a natural conception were meant. Surely there would be nothing that called for any miraculous display of God's power in Mary's conceiving a son as Joseph's wife. The fulfillment of this prophecy certainly implied a sign, something supernatural which did not take place in the birth of Isaiah's son.

Further, there has been considerable controversy over the word translated "virgin" (ALMAH). The opponents to the doctrine of the Virgin Birth maintain that this word simply means a young woman of marriageable age, not necessarily a virgin. It is a remarkable fact, however, that this word BETHULAH, which the critics claim is used only of a real virgin, is actually used in Joel 1:8 of a bride weeping for her husband, while the word ALMAH, which it is claimed

does not mean an actual virgin, is used in this and six other places (Genesis 24:43; Exodus 2:8; Psalm 68.26; Proverbs 13:19; Song of Solomon 1:3; 6:8) and never once in any other sense than as an unmarried maiden. Luther's challenge: "If a Jew or Christian can prove to me that in any other passage of scripture 'almah' means married woman,' I will give him one hundred florins, although God alone knows where I can find them." Dr. Willis Beecher says that there is no trace of the use of this word to denote any other than a virgin.

5. THAT JOSEPH AND MARY ARE CALLED THE FATHER AND MOTHER OF JESUS.

This statement is true, but it is of interest to ascertain by whom they were thus called. Was it not by the people of Nazareth, Bethsaida and Capernaum? How could they speak otherwise, unless they had been let into the secret of the miraculous birth of Christ? Four times Joseph and Mary are called the father and mother of Jesus or the parents of Jesus by others, but only once by Mary herself. In the visit to the temple, Mary, in addressing Christ, says: "Thy father and I have sought thee." But how could Mary speak otherwise of Joseph, seeing that he was her husband? Then again Christ was born in Joseph's house; Jesus stood in the legal relation to Joseph as son and was under his protection. Joseph in marrying Mary under the circumstances had assumed full parental responsibility for the Child. It was natural, therefore, that Mary should speak of him as the father. It should not be overlooked, however, even in this connection that Christ apparently corrected any such misunderstanding when He replied. "Wist ye not that I must be about MY Father's business?" implying that God, not Joseph, was His Father.

Note that while in the case of John the Baptist, the announcement of his birth is made to Zacharias, the father, yet in the case of Jesus, the announcement is made to Mary, the mother, and not to Joseph. Again, the joy of Zacharias is so great at the birth of his son that he breaks out into glad song, but nothing of such a nature is recorded of Joseph. Why not, if Joseph was the father of Christ?

Note also in the gospel narratives how that Mary and not Joseph is in the foreground. It is to Mary the angelic message is delivered; the prophecy of Zacharias has to do with Mary, as has also the declaration of Simeon. It is Mary who speaks to the Child found in the temple, Joseph says nothing but keeps in the background.

6. THAT THE EARLY CHURCH DID NOT ACCEPT THE VIRGIN BIRTH.

This statement is clearly untrue, for with the exception of some

very minor sects like the Ebionites and Gnostics, the early Church, did accept, and the church for 1500 years continued to accept, the doctrine of the Virgin Birth. THE APOSTLE'S CREED is witness to this fact. As early as 140, A. D., we have the words in the old Roman form of the creed, "Who was born of the Holy Ghost and the Virgin Mary." The writings of Ignatius, and Justin Martyr in his APOLOGY and his DIALOGUE WITH TRYPHO, THE JEW, defend the doctrine of the Virgin Birth. It was not until the 18th century that the real conflict concerning the Virgin Birth arose, and then it had its birth with Voltaire and Tom Paine, the noted infidels. In the 19th century it was again revived by Strauss and Renan, the famous skeptics. In the 20th century we find it again revived by the professed friends of Christ.

7. THE SCHOLARSHIP OF THE DAY IS SAID TO BE AGAINST IT.

This would not prove anything, even if it were true. Scholarship has not saved and it cannot save the world. The world by wisdom knows not God. On one occasion Jesus said. "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes" Matthew 11:15 R. V.).

But it is not true that the scholarship of the world is against the acceptance of the doctrine of the Virgin Birth. Dr. Orr lines up the following scholars as believing in this doctrine: Tholuck, Lange, Luthardt, Delitzsch, Rothe, Dorner, Mortensen, Osterzee, Godet. Were Bishop Lightfoot and Bishop Wescott scholars? Are Dr. Sanday of Oxford and Dr. Sweet of Cambridge not among the finest Greek scholars in the world today? How about Principal Fairbairn of Warfield, Oxford, is he not a scholar and thinker? Are not Sir William Ramsay of Aberdeen, Bishop Gore, Canon Ottley, Dr. Dick Wilson, and Margoliouth scholars of the first order? Was not Dr. Orr himself one of the best scholars of the day? In view of these facts then, it is untrue to say that the scholarship of the day is against the acceptance of the doctrine of the Virgin Birth. The contrary is true. The wise men of the East have been followed by the wise men of the West. The brainy men have come to the manger to worship the King.

III. Reasons for the Acceptance of the Doctrine of the Virgin Birth.

There are certain reasons why the doctrine of the miraculous birth of our Lord as narrated in the gospels should be accepted by the Christian Church. Among these reasons may be stated the following:

1. THE RECORD OF THE VIRGIN BIRTH IS A PART OF THE GOSPEL NARRATIVE AND IS ENTITLED TO BE RECEIVED AS MUCH AS ANY OTHER PART OF THE RECORD OF THE EVANGELISTS.

The story of the Virgin Birth has always been a part of the gospel narrative; not a single complete manuscript omits it. Other parts of the gospel like John 8:1-11 and Mark 16:12-20, may be disputed and consequently omitted in some of the manuscripts, but this is not the case with the accounts of the Virgin Birth as recorded in Matthew and Luke. All the Versions contain the record of the supernatural birth of the Christ. For 1500 years the Church of Christ has received the narrative as absolute truth.

The trustworthiness of the entire Gospel narrative rises or falls with the acceptance or rejection of the narrative as a whole. It cannot be considered piecemeal.

Luke declares that he has traced accurately the facts of Christ's life from the beginning to the end. His whole narrative is impregnated with the thought that when Christ was born, Mary, His mother, was a virgin. It is impossible to eliminate verses 34 and 35 of chapter 1 without discrediting Luke's whole narrative.

Further, other facts in connection with the Virgin Birth are admittedly historical, e. g. the date of Christ's birth, of Herod's reign, of the public census. So firmly convinced are we of these dates that we date our letters from them. Dispense with Matthew and Luke and we have no basis for the dating of your letters.

The genealogical tables are accepted as giving the line of Joseph and Mary accurately. Why not then accept their testimony regarding the supernatural element in connection with Christ's birth? The genealogies tell us that "Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ" (Matthew 1:16). In speaking of the birth of Christ, we are told that it was "on this wise" (1:18), which means that a difference is recognized between the generation of Jesus Christ and those that had preceded it. No law of human generation can account for Christ's birth. It was "on this wise." How could it be otherwise if "that which is born of the flesh is flesh?" If Christ is the second Adam, the Lord from heaven, His generation too must be from heaven, from above, or there can be no second Adam, for He would then be sinful, earthly, fallen, like the rest of the sons of men. The present status of the scientific doctrine of heredity also compels us to describe Christ's birth "on this wise." The denial of the Virgin Birth means either the denial of the Virgin's purity or the acknowledged truthfulness of the narratives of Matthew and Luke.

2. BECAUSE THE SINLESSNESS OF CHRIST IS INVOLVED IN THE DOCTRINE OF THE VIRGIN BIRTH.

If Christ had been born in the ordinary way of generation he would undoubtedly have been contaminated by sin, for "that which is born of the flesh is flesh" (John 3:6). He must also have been subject to sin and death. If Joseph and Mary, who were sinners by nature and deed, could have given birth to a sinless being like Christ, then a greater miracle than the Virgin Birth has taken place, and the critics have a very much more difficult position to face and a harder problem to explain than that which they find in the supernatural birth. The scientific doctrine of heredity would at once say that it is impossible to bring a clean thing out of an unclean thing, a sinless being from sinful parents. Further, if Christ had been born as other human beings are born, He would not only have been a sinner, but also subject to death. Yet we know that death had no claim upon Him, but that He voluntarily offered up His life as a sacrifice for others (John 10:18).

It is exceedingly difficult, yea, impossible, to explain the presence of an absolutely holy human being in the midst of a sinful humanity on a purely natural basis. This would be a miracle in the moral world as the Virgin Birth is a miracle in the physical world. In Christ moral and spiritual purity were found in their perfection. In Him the taint of sin was not found. Was such a sinless being, like others, merely a child of Adam, or was He separate from all the rest, and if so how is that separation to be accounted for except in such a supernatural manner as the Evangelists record?

We should remember, further, that the sinlessness of Christ has a relation to the sins of men. Matthew's record of Christ's birth relates it: "Thou shalt call his name Jesus, for he it is that shall save his people from their sins." In other parts of the Scripture, too, His birth and sinlessness are related. In 1 John 3:5 we read: "And ye know that he was manifested to take away sins; and in him is no sin." In the argument of Romans 5, in which the Apostle contrasts the sin of the first Adam with the righteousness of the second Adam, it should not be overlooked that it is the very fact of the absolute sinlessness of the One, that is Christ, that makes it possible for God to impute righteousness to those who believe in Him. In Luke's narrative of the birth of Christ, we find sinlessness associated with theVirgin Birth. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that the holy thing which shall be born of thee shall be called the Son of God." It was only by the entrance into the world of a sinless being, of One on Whom the taint of sin did not and could

not rest, that a Saviour from sin was possible for mankind. The denial of the Virgin Birth then robs us of a Saviour from sin. Note the word "therefore" in Luke 1:35 R. V. M.: That which is to be born of the Virgin is the product of the Holy Ghost, THEREFORE it is to be holy.

3. THE VIRGIN BIRTH IS CONNECTED WITH THE DEITY OF OUR LORD JESUS CHRIST.

In Luke 1:35, we are told that because of the miraculous element in the generation of Christ, He should be called the "Son of God," "the Son of the Highest." These titles are not merely official, but denote a unique relationship of the Son to the Father. Matthew in his account of the birth of Christ, tells us that His name shall be called Immanuel, which means, "God with us." If the Virgin Birth of our Lord is denied, Jesus Christ is reduced to the level of an ordinary man, no matter how intimate His relation to God may have been. It has been well said that "it is the fact of the Incarnation which rescues Christianity from being a philosophy merely, or a mere sysem of ethics, and makes Jesus more than a Socrates or Solomon." By the Virgin Birth, our Lord is marked off as a unique and divine product, the "only begotten Son of God."

The First Epistle of John

BY WILLIAM EVANS, PH. D., D. D.

Introductory

No study of this epistle can be thorough or satisfactory which does not recognize, ere it takes up the minute study of the letter, some outstanding characteristics of the most wonderful part of the Holy Writ.

IT IS SIMPLE AND YET PROFOUND.

It is monosyllabic. it abounds in words of one syllable; yet how full of meaning is each word! Study the words: "light," "life," "truth," "death;" analyze, tell the full meaning of any one of them, if you can. "Light"—what is it? Science itself cannot explain it. Science cannot explain or describe perfectly the framework of even a soap-bubble; how then can it explain what "light" is? Then there is the word "love," and "God;" can these be fully understood? And yet, they are simple, monosyllabic words.

How simple its phrases and sentences! And yet how full of incomprehendable meaning they are. "God is love"—twice this simple phrase is used, yet who can understand it either time? Monosyllabic, each word; profound, the phrase; surpassing human knowledge, the meaning. "Behold, what manner of love!" "God is love;" "God is light"—how simple; and yet "the strongest human mind, with the largest possible line of measurement, cannot reach the bottom of that wonderful sentence of three words. Eternity itself can alone reveal it in its fullness. You read, 'God is just,' but you never read, 'God is justice.' You do read that 'God is love;' not only loving, but love—that is unfathomable."

It Is an Epistle of Contrasts and Antithesis.

It seems to take great delight in setting one thing over against another in the same sentence, for example: love and hate; light and darkness; life and death; truth and falsehood; flesh and spirit; sin and righteousness; children of God and children of the wicked one.

It Is Conclusive.

Its language is marked by strong finality. There is a finality about its statements that, after it has expressed itself, it has left

nothing necessary to the subject unsaid, and nothing that needs to be said after it has said it. For instance, the epistle says: "It is the last time" (R. V., "hour"). This is the conclusive statement of this epistle—that nothing follows it Though the book of Revelation follows this epistle in our Bibles, it nevertheless comes chronologically before it. If the Second and Third epistles of John were written later, it must be remembered that they were letters to individuals, and not messages to the Church, as such. The First epistle of John is God's last message to the Church. The whole Christian age is the "last time" in the sense that no other dispensation is to arise until Christ comes. And with this agree the words of Hebrews 1:2: "God . . . hath spoken unto us in these last days in His Son." This is the last of the epistles as the Gospel of John is the last of the gospels.

It Is Characterized by Sublime Positiveness.

Mark its sublime positiveness and unqualified assurance. "We know"; and "Hereby do we know that we know." John had not the slightest doubt as to his authority and knowledge. Such expressions, so common among us today, as "I am not so sure," "I cannot say that I am positive about it," "I guess it's so," "I presume it is a fact," or "I suppose so," find no place in the vocabulary of the apostle. He was "dead sure" of what he knew.

Xenophanes speaks thus:

> "And no man knows distinctly anything,
> And no man ever will."

Byron, in CHILDE HAROLD, says:

> "Well didst thou speak, Athena's wisest son!
> 'All that we know is, nothing can be known.' "

But John, in his epistle, says: "We know" and "we do know that we know." There are some things, therefore, the Christian may know to a certainty. There is much need today of the Christian man who "knows that he knows." The "I-don't-know" amounts to nothing when he is calculating magnitudes, forces oppositions, possibilities, conflicts.

There are now men who "do not deny"; that is their weakness. The trouble with the late Robert G. Ingersoll was not so much that he was an atheist as an agnostic. When called an atheist, he resented it, and said: "I am not an atheist; I do not say that there is no God; I only affirm that I do not know." "I do not know" was his sin.

Further, there are some men who "hope," "think," "guess"; that is their pity. They might, and ought to "know." One "who knows" may be called "presumtuous" by those who "are not sure that they know"; but it is just as presumtuous for some to say "you positively cannot know," as it is for others to say, "We do know that we know." Agnoticism has not yet proven itself to be omniscient.

Why should a man be considered a philosopher because he says, "I do not know"; while another may be called a presumtuous fool because he asserts with certainty that "he knows"? The sublime positiveness of this epistle is marvelous and rebuking. Do we "know" that we have eternal life? etc. In the light of this epistle the man who knows is saved; whereas, the man who knows not Jesus Christ and Him crucified is lost.

It Differs from the Pauline Epistles.

In this: that it sets God BEFORE US, in the person of Christ; whereas, in the Pauline Epistles, the believer is set BEFORE GOD, as in Christ. So that this epistle has to do with our STATE rather than our STANDING. This is generally, not unqualifiedly, characteristic of this epistle. Likeness to God is the test of Christian reality as here set forth. We prove by our God-like life that we have been accepted before the Father in the Beloved. In the Gospel eternal life is set before us in Jesus Christ; whereas, in the epistle eternal life is set forth as manifested to us in our lives.

It deals with the Fundamentals of Our Christian Religion as Related to both Faith and Practice, Creed and Life.

"John, in meeting the abounding heresies of the day, teaches that the real principle of the Christian life is found in the incarnate living Word, and that the fundamental creed demands faith in the deity, incarnation, and atonement of the eternal Son of God as the manifestation of the eternal love of God. He thereby emphasizes the fundamental creed of Christianity as opposed to all forms of liberalism, in that age, and in all ages."—GREGORY.

A Synopsis

Theme: FELLOWSHIP WITH GOD

Key verse, 1:3; key word, "fellowship" (1:3).

Introduction:

1. **The living Christ through whom we have Fellowship.**

a) Pre-existent in eternity, 1:1a.
b) Manifested in time, 1.1b, 2.
c) Known by personal experience, 1:1-3.

d) **Authoritatively declared, 1:3.**

2. Purpose of the message—Fellowship, 1:3, 4 (cp. 1:4; 5:13).

a) With the Father.
b) With the Son.
c) With fellow believers.

1. THE NATURE OF FELLOWSHIP WITH GOD. WALKING IN THE LIGHT, 1:5-2:29.

1. Statement of fact that "God is Light." Its meaning.

2. Fellowship with God, who is light, involves:

a) Fellowship with the saints, 1:5.
b) A walk of purity, 1:6, 7.
c) A right attitude towards the question of sin, 1.1-2:2; cf. 3:3-9; 5:4, 18.
(1) Admit it, 1:8, 10.
aa) As to sinful nature, 1:8.
bb) As to sinful acts, 1:10.
cc) What denial involves, 1:8b, 10b.
God's veracity challenged.
Own sanity questioned.
No indwelling word of God as arbiter.
(2) Confess it, 1.9.
Twofold result: Pardon, cleansing.
(3) Get victory over it, 2:1. Cf. 1:7b, 9b; 3:3-9; 5:4, 18.
aa) Victory possible, 2.1. 1:9b; 5:4, 18.
bb) Provision in case of failure, 2:2, 1:9.
d) A righteous life, 2:3-29.
Set forth in a threefold relationship:
(1) Towards God: An obedient Christ-like life, 2.3-6, 29. Cf. 3:7, 10, 22-24.
(2) Towards man: A loving spirit, 2:7-11, cf. 3:13-24; 4.7-21.
(3) Towards Satan: 2:12-28.
aa) Worldliness, 2.12-17; cf. 2:2, 14; 3:11, 13; 4:4, 9; 5:4, 5, 19.
bb) False teaching, 2:18-28. (Considered under II. c. 4.)

II THE SAFEGUARD (2:26) OF FELLOWSHIP WITH GOD: ADHERENCE TO EVANGELICAL TRUTH, cf. 2:18-28; 4:1-6, 15, 5.1, 5.

1. The necessity of testing all teaching and teachers, 4:1.

2. The standard:

In general: right views of the person and work of Jesus Christ.

a) The incarnation, 4:2, 3; 5:1.

b) The deity of Christ, 2:18-28; 4:2, 5, 10, 15, 16; 5.5, 20.

c) Unity of the person of Christ: Jesus is the Christ, 4:2, 3; 2:22; 5.1, 6; (cf. Mark 8:29, Acts 18:5).

d) His redemptive work, 4:9, 10, 14; (cf. 1:7, 9; 2:2; 3:5, 8, 16; 5:5; 6).

III. THE CONDITION OR FOUNDATION OF FELLOWSHIP WITH GOD: FAITH, 5:1-12.

1. The content of faith, 5:1-4.

a) Jesus is the Christ, 5:1, cf. 4:2, 3; 1 Cor. 12:3.

b) Jesus is the Son of God, 5.5, 10; cf. 4:15.

c) Jesus came by water and blood, 5:5, 6.

2. The witness of faith, 5:5-10.

a) The witness of the spirit, who is the truth, 5:7, 8.

b) The witness of humanity, 5:9.

c) The witness of the Scriptures, 5:9.

3. The victory of faith, 5.4, 5 (cf. 5:1-3).

a) Assured by spiritual birth, 5. 1, 4, 5.

b) The conflict:

(1) The world, 5:1-3.

(2) The flesh, 5:4, 5.

(3) The devil, 5:18.

c) Individual victory 5:5 ("The One").

d) Collective victory 5:4 ("All that is born of God").

IV. THE PRIVILEGES OF FELLOWSHIP WITH GOD. THE CERTAINTIES OF FAITH, 5:13-21.

1. The assurance of personal salvation, 5:10-13.

2. Assurance answer to personal and individual prayer, 5:14, 15.

3. Assured answer to intercessory prayer, 5:16, 17.

4. Assured victory over sin, 5:18, 19.

5. An assured knowledge of Him in whom we have believed, 5.19-21.

Fuller Analysis

Theme: FELLOWSHIP WITH GOD

Introduction, 1:1-4:

1. The subject matter of the message—the living Christ, the incarnate Word, the One through whom we have fellowship with the Father.

a) The incarnate and eternal Word was preexistent in and from eternity—"That which was from the beginning."

"Beginning" occurs nine times in this epistle: first, in the absolute sense—"The devil sinneth from the beginning" (1:1; 2.7, 13, 14, 24; 3:8, 11); second, in the relative sense—"That which ye have heard from the beginning" (2:24). Compare "In the beginning" of the Gospel of John (1:1), and "From the beginning" of the epistle (1:1). In the epistle, the writer looks back to the initial point of time and describes what has been in existence FROM that time onward; in the Gospel, "in the beginning" characterizes the absolute divine Word as He was before and at the foundation of the world. The Gospel emphasizes the existence of the Word before CREATION; the Epistle, before the INCARNATION.

b) The eternal Word was manifested in time—"For the life was manifested, and we have seen it," 1:1, 2.

The preexistent, intangible, invisible Word now becomes the historical Jesus Christ, seen, felt, handled. He who was with the Father now come to take up His dwelling with men; deity becomes united with humanity.

c) The incarnate Word known by personal experience—"That which we have seen . . heard . . handled" (1.1, 3).

Note the ascending climax, making the meaning clearer at each step; a full and complete experience being thus expressed. Note also that the reference is to experience in this case and not to prophecy (cf. Luke 24:39 and John 20:27). On the value of experience as an argument, see 2 Peter 1:15-21; Acts 1:21, 22; 4:20; 5.32; John 3:10, 11; 15:27; 19:35; 21.24. Testimony is valid proof (Mark 16:14). The Word of life here refers to the personal Word, who is both the character and subject of the message.

2. The aim and purpose of the message—"That ye may have fellowship with us with the Father with Jesus Christ," and all this to the end that "your joy might be full" (1:3, 4)

"Fellowship" is not mere society, but partnership, the common possession of anything by different persons (Acts 2:42; 4:32-27; Luke

5.10; Hebrews 2:14; 1 Peter 4:13). The words "may have" indicate not only possession but conscious possession and enjoyment of the thing possessed. "That your joy might be full"—the Christian's life is not perfected until it smiles and sings. The incarnation of Christ is a source of unending joy (Luke 2:9-14).

1. THE NATURE OF FELLOWSHIP WITH GOD: WALKING IN THE LIGHT, 1:5-2:28.

1. Statement of the fact that "God is Light," 1:5.

God is light as well as "spirit" (John 4.24), and "love" (John 3:16). Light stands for absolute purity and holiness; "darkness" means sin, evil (John 3:17-19).

2. Fellowship with God, who is Light, includes:

a) Fellowship with the saints, 1:5.

We are justified alone; we are sanctified together. We need to meet with the assembly of God's people. To neglect church-going is to invite apostasy (Hebrews 10:24-39). Do we love the saints better than the people of the world? Do we love the prayer-meeting better than the theatre or the card-party? Do we prefer the wordly crowd to the church crowd? We may be known by the company we keep. This is a test of fellowship with God—fellowship with His people. We obey the law of spiritual gravitation: every man has his own place, every man finds his own place, every man goes to his own place (cf. Acts 1.25; 4:23).

b) A walk of purity, 1:6, 7.

Fellowship with God means a life that is in sympathy with holiness, that practices holiness, that progresses in holiness. Perfection in Christian character comes not through a necessary tasting and experiencing of sin (as Gnosticism taught), for Christ the absolutely holy One was altogether free from sin. A life lived in sin can no more be in fellowship with God than a life lived in a coal pit can have fellowship with the sun. "How can two walk together, except they be agreed?" The word "walk" here refers to the habitual practice of a man's life. Here is the test of fellowship with God—How are we walking?

c) A right attitude towards the fact of sin, 1:7-2:2; 5:4, 18.

The proper attitude of the believer towards the fact of sin is set forth as follows:

(1) He counts sin to be a fact and an entity, 1:8-10.

aa) As to the existence of a sinful nature, even in the regenerate child of God, 1:8.

"Sin" here is singular, and refers to nature rather than acts; it means original sin. The regenerate man has two natures: the old Adam nature and the new nature which he received from God at the time of his regeneration (2 Peter 1:4; Gal. 5:17; see Rom. cc. b. and 7). The old nature is never made over, but is to be constantly crucified (2 Cor. 5:17; Gal. 6.15; 2:20; 4:19; Col. 1:27). These two natures we carry with us until we die.

bb) That this sinful nature has manifested itself in sinful acts, 1:10.

"Sinned" in v. 10, refers to sinful acts as does also "sin" in v. 9. Victory over all wilful, known sin is a Biblical doctrine, but the assertion of the impossibilities of sinning in any sense in this life is a delusion and contrary to the doctrine of the Scriptures. Such a claim arises from ignorance concerning the true nature of sin; from inadequate views of the nature of God, particularly His holiness; from wrong standards of comparison, or from exaggeration of our own character.

(2) He confesses his sins to God, 1:9.

He who is in fellowship with God admits and confesses his "sin" and "sins" and receives pardon and cleansing (1:7, 9). Known sin unconfessed is unforgiven. As we become conscious of sins committed we must confess them to God. We are chastened if we do not (2 Sam. 7:14, 15; 12.13, 14; 1 Cor. 5:5; Heb.12:3-13; contrast Psa. 32:3, 4, with v. 5, and Psa. 51). Sins against man should be confessed to man also (Matt. 5:23, 24; Luke 19:8; James 5:16). How grandly God forgives (John 20:23; 1 John 3.5; Psa. 32:1; Isa. 44:22; Rom. 6:6; Psa. 52:2, 7; 51;12; Heb. 8:12)!

(3) He gets victory over sin, 2:1; cf. 1:7, 9—the two cleansings: instantaneous and progressive.

"That ye may not sin"—this is the possibility and privilege of the regenerate child of God. No sin is necessary; we may be kept from it. This is what the "cleansing of v. 9, following the forgivenesss of that verse, means. forgiven, AND power not to do it again. This fact is stated as against any false inference that might be made from 1:8. Constant victory is possible (2:1; cf. 3:3-9; 5:4, 18). This possibility is asserted because the Word of God strengthens us for the conflict (2:14); the seed of God imparts a new tendency to holiness (3.9); the Spirit of God abiding in us gives us a new power to overcome (2:4; 3:4; 4:4); the indwelling Christ keeps the believer (5:8). If, therefore, the believer understands his position, he need not yield to sin. While the old Adamic nature may continue to exist in the believer, yet sinful acts are not by any means necessary or inevitable. While provision is made for such acts in 2.2, yet sin cannot be indulged in as a habit of life (3:3-9; Rom. 6:1, 2).

(4) Provision is made in case of falling into sin, 2:2.

We have an Advocate, Jesus Christ, who is at the right hand of God interceding for us. The fact that He is "righteous" assures us that His advocacy prevails.

Note then the three things regarding sin as summed up in this section; First, the confession that we do sin; second, the principle that we must not sin; third, the consolation that if we do sin, it is not irremediable.

a) Walking in the light is shown by a righteous, obedient, and Christlike life, 2:3-28.

Such a life is set forth in a threefold relationship:

(1) Towards God, an obedient, Christlike life, 2:3-6, 29; cf. 3:7, 10, 22-24.

Obedience to the word of Christ and the keeping of the commandments (which in this case are described as being summed up in two commandments: faith in Christ, and love towards the brethern, 3:23, 24) is an evidence of fellowship with God. The "word" refers to the revelation of God as a whole and includes all its separate commands and injunctions; the "commandments" refer to definite and particular instructions and injunctions. Those who are in fellowship with God will "walk even as he walked." It is probable that reference is here made to the life of Jesus as recorded in the four Gospels.

(2) Towards man: a loving spirit; an absence of hatred and ill-feeling, 2:7-11; cf. 3:13-24; 4.7-21.

Hatred and ill-feeling in the heart towards any fellowman, the grudges, any unwillingness to forgive wrongs or misunderstandings on our part or towards us by others is a mark of walking in darkness. No true Christian will continue in this mood; indeed, it is not possible for him to do so (see Matt. 5:23, 24; 6:12, 14, 15; 18:21-35; Eph. 4.26, 27, 31, 32)?

But there must be not merely an absence of hatred and ill-feeling; there must be an active and beneficent manifestation of love shown in self-sacrifice for the brethern. True love is positive as well as negative (cf.3:13-24; 4:7-21). It is not enough to say, "I have no ill-feeling towards my brother who has wronged me"; it is your duty to do him positive good (Rom. 12.20; Matt. 5:43-48).

(3) Towards Satan and the world of evil: hate the world; avoid false teachers and teachings, 2:12-28.

aa) "Love not the world," 2:12-17; cf. 2:24; 3:11, 13; 4.4, 9; 5:4, 19.

By the "world" is meant not the created universe, nor mankind as such, but that evil principle which is in this world (or age) and is dominated by Satan and is antagonistic to Christ and the interests of the human soul. It is defined as "the lust of the flesh, the lust of the eyes, and the pride of life." We are forbidden to love this

"world" because it is satanic in its origin and perishing in its destiny.

bb) By opposing false teaching and teachers, 2:18-28. This will be considered under III.

II. THE FRUIT OF FELLOWSHIP WITH GOD: HOLINESS AND LOVE,2.29-3:24.

1. The contrast between the children of God and the children of the devil, 2:29-3:12.

a) All men are not the children of God in the same sense. By nature we are "His offspring," and in that creative sense, children of God. The New Testament, however, knows of a deeper sonship than that—a sonship of choice and in the Lord Jesus Christ, by which we "become the children of God" (John 1:12; Gal.3:26). Those who do not thus by an act of faith receive Jesus Christ as Saviour remain what they are by nature—not children of God in the special sense, but children of the devil (cf. Eph. 2:1-5; 1 John 3.10).

b) Sonship carries with it responsibility as well as privilege—purity and holiness of life, 3:3-12.

Of course, we are to be "like him" when we shall see Him face to face at His coming, yet a present obligation to holiness now rests upon us. The children of God and those of the devil are distinguished by their manner of living. The regenerate live victorious lives. A child of God may commit an ACT of sin, but he will not live in a STATE of sin: "he cannot sin"—that is to say, the verb being in the singular, he cannot habitually sin, he cannot make sin the practice of his life, he will not be living in sin. "Sin" here is recognized as a wilful, known transgression. The child of God may live without a wilful, known sin. (For further discussion under this point see I. (3). Thus we see the test of fellowship, of regeneration, of having been begotten of the Father is a life of holiness; such a life the unregenerate cannot live, for a bad tree cannot bring forth good fruit (Matt. 7:18-20); "they that are in the flesh cannot please God" (Rom. 8:8).

2. Love, as well as holiness, is to be characteristic of the children of God—those who are living in fellowship with Him, 3.11-22.

Love to the brethren has been touched upon before, but from its negative side and as manifesting itself in an absence of hatred (2:9-14). Here it is presented from the positive side, being defined and illustrated as an active, practical principle showing itself in manifest philanthropy. The absence of such practical love in any case indicates a condition of spiritual death; hatred and ill-feeling are suicide and murder (3:15). Our love to the brethren must be as active and practical in its outwork-

ings as was and is God's love to us (3:16, 17). Not to thus love is to be condemned in heart (3:19, 20), to be hindered in our prayer life (3:22), to be found trangressors of God's commandments (3.:23; cf. 2:3, 4), and to lose the conciousness of God's abiding presence within us (3:24).

III..THE SAFEGUARD (2:26) OF FELLOWSHIP WITH GOD: ADHERENCE TO EVANGELICAL TRUTH AND DOCTRINE,4:1:21; cf. 2:18-28; 5:1-5.

1. The testing of all teachers and doctrine, 4:1.

The believer individually and the Church collectively are under obligation to test all teachers not one of whom is to be received and accepted simply because he is sincere or comes in the name of Christ (Matt. 24:4, 5). The individual Christian, and the Church are able to thus discern (2:21, 27; 1 Cor. 12:10; Rer. 2.2, 14, 15, 20).

The point to be decided regarding these teachers is, Are they of God or of the devil? Are they Christian or antichristian? Are they controlled by the Spirit of God or of the world? The question at issue is one of origin: From whom come they, and from whence does their teaching come? What or who is the moving spirit of it and them? Satan is a counterfeit of all that God does. He has his church (Rev. 2:9), his christ, or better antichrist (2:18-28); he has deliberately laid plans to deceive God's people (Eph. 4:14; Rom. 16:18).

2. The fundamental test to be applied to all teachers and teaching: It touches the person and work of Christ.

Orthodoxy in essentials; soundness in the doctrine of Christ. We cannot be right in the rest unless we think rightly of Him. Christianity is Christo-centric; if we are wrong at the centre, we are wrong at the circumference. If we are right at the centre, we cannot depart far from that which is sound.

a) The incarnation, 4:2, 3; cf. 2:22.

To deny that the babe born of the Virgin Mary in Bethlehem (Isaiah 7:14; Micah 5:2; Matt. 2.8, 16) was God manifest in the flesh; to deny that the historical Jesus of Nazareth was the anointed Saviour of the world is sufficient to brand teacher and teaching as not of God, according to the teaching of this epistle. Was Mary's Son God manifest in the flesh, yes or no? This is one of the tests of orthodoxy. Let us not be afraid of that word "orthodoxy," for it means "sound doctrine"; we are all interested in that form of teaching. Let us sound the tocsin of the early church:"Jesus is anathema," or "Jesus is the Christ," which? (1 Cor. 12:3). There is no dodging the issue.

To hold anything less than that "Jesus is the Christ" is, as the apostle himself says in the literal rendering of 4:3, "to annul" or"dissolve" Christ. It is well to speak of our advanced learning, but let us not forget that, as some one has well said, "There is an advance, even in the doctrine of Christ, which is not progress but apostasy" (2 John 9). There is a world of difference in progress in the Truth and progress away from the truth.

b) The deity of Jesus Christ: That Jesus Christ was very God, 4.2, 5, 15, 16; cf. 2:18, 22, 28; 5:5, 9-13, 20.

The true doctrine of Christ is not merely that He was divine, but that He was deity; not that He was godlike, but very God. There is a teaching today which admits that Jesus was divine just as all men are divine, only He was more so; that Jesus was the son of God as all men are the sons of God; that there is a divinity in us all as there was in Christ. This is false doctrine. Jesus Christ was the Son of God in a unique sense, a sense which can never be predicted of any other of the sons of men; He was the "only-begotten" Son of the Father; we are of the "many sons." We "become" sons of God by faith in Christ (John 1:12); Jesus never became a Son , He always was such. It makes no difference whether you lift humanity up to Christ or bring Christ down to humanity, the very moment you make both equally the sons of God in kind, you are teaching what is contrary to New Testament doctrine.

The claims of Jesus were for a unique Sonship. The Jews did not attempt to stone Him because He claimed that God was His Father in the same sense that He was their Father also. It is clear from the spirit and actions of the Jews what they understood by such a claim (John 5:17-31). To say that Jesus was no more divine than we are is to concede the righteousness of the judgment which was pronounced upon Jesus by the Jews and which resulted in His death. This was serious indeed.

c) That Jesus and the Christ are one and inseparable, 4:2 3; 2:22; 5:1.

There must be no separation between Jesus and the Christ such as the Gnostics in John's day, and certain sects today, which are a rehash of Gnosticism, would have us believe. Jesus is the same yesterday, today, and forever (Heb. 13:8). Jesus is not the appearance which the Christ assumed, nor, is the Christ the appearance which Jesus of Nazareth assumed. Jesus Christ is one and indivisible. To thus "annul" or "disolve" Christ (4.3 literally) is contrary to sound doctrine, and the mark of a false teacher.

d) That the death of Jesus Christ was the sacrificial dying of the One who was both God and man, 5:6.

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood." To hold that Jesus Christ was a mere man and that at His baptism the Christ came upon Him and remained with Him until He reached the cross at which moment it left Him, so that it was a mere man that came to the Jordan and a mere man that died upon the cross, is to teach us what is erroneous. It was Jesus Christ, the divine-human, God-man, very God and very man who lay in that manger and who hung upon that cross. This is He that came by water and by blood.

e) That the death of Jesus Christ upon the cross was a propitiatory sacrifice for the sins of mankind, 4:9, 10, 14; cf. 2:2; 3:16; 5:6.

"Propitiation" means "mercy-seat," and suggests to us the blood-sprinkled seat of the ark of the covenant which covered the law of God. The sprinkling of blood upon this "mercy-seat" constituted a ground on which a righteous God could justly pardon those who had broken his law, and yet maintain and manifest His righteousness. So the death of Jesus Christ is the ground on which a righteous God can give pardon to penitent sinners (see Rom. 3:25—the death of Christ exhibits the righteousness of God as well as, even if not more than, His love).

3. This truth, evangelical though it be, must be held, preached, and taught in love, 4.7-21.

There are three sections in this epistle dealing with the spirit of love in the life of the believer: 2:7-11; 3:13-24; 4:7-21. The context in each case determines the particular phase of love there emphasized. For example:

In 2:7-11 love to the brethren is presented from the negative side. an absence of a spirit of hatred and ill-feeling, failure to manifest which shows a man to be out of fellowship with the Father, and is a sign of walking in the darkness rather than in the light.

In 3:13-24 this same spirit of love is presented from the positive side as consisting not merely in the absence of hatred and ill-feeling towards those who may have wronged us, but in the seeking of opportunities for rendering them active beneficence which is declared to be a mark of fellowship and sonship, a test of having passed out of death into life (3:14).,

In 4:7-21, the section we are now considering in particular connection with false teachers and teaching, emphasis is laid upon the manner and spirit in which we promulgate truth and correct errors in doctrine. We should love heretics even though we hate their doctrines. There is grave danger that while we are hunting heresy the fire of love may go out upon the alter of our hearts (cf. Rev. 2:2 with v. 5). We have

here a definition of love also (4:9-11), showing that love stops not even at the sacrifice of its dearest interests in its desire to promulgate the welfare of those loved. God so loved that He gave—so should we (4.9-11). The possession and manifestation of such love destroys fears and creates confidence towards God and in our relation towards Him 4:17, 18).

IV. THE CONDITION OR FOUNDATION OF FELLOWSHIP WITH GOD: FAITH IN CHRIST, 5:1-12.

Faith in Christ admits us into fellowship with God. Faith gives life, and there can be no fellowship with God without the life of God (5:11, 12). Faith is here presented as individual, that is, as consisting of knowledge, assent and appropriation of Christ on the part of the individual (5.1, 5); as collective, that is, as a body of truth (cf. Jude 3: " the faith once (for all) delivered to the saints"), the creedal expression of the Church of Christ in harmony with the revealed Word of God (5:4, 5).

1. The contents of the faith which initiates us into fellowship with God, 5:1-4.

a) That Jesus is the Christ, 5:1; cf. 4:2; 1 Cor. 12:3.

See under III. 2. b) and c). The fact of history must become the fact of Christian faith. Jesus of Narazeth is the divinely appointed Redeemer of the world; Prophet, Priest, and King—as Prophet to reveal, as Priest to work out, as King to confer the blessings of salvation.

b) That Jesus is the Son of God, 5.5, cf. v. 10; 4:15.

See under III. 2. a) to d).

c) That Jesus came both by water and blood, 5:6.

See under III. 2. d).

Thus we see that the faith which initiates us into fellowship with God deals supremely with the fundamentals of Christian faith. There can be no fellowship where these are denied or ignored. Fellowship with the Father is wrapped up with right views concerning the person and work of His Son Jesus Christ.

2. The witness of faith, 5:5-10.

Faith in Christ assures us also of fellowship with God. Here is a study in Christian Evidences: nine times in these verses is the idea of "witness" referred to. John may here be referring to the fourth gospel (cf. John 20:30, 31), which may be called the Gospel of Witness.

a) The witness of the Spirit which is truth, 5:6-8.

The Spirit testifies to the fact that Jesus is the Christ, the Son of God and the Saviour of the world. Would the Spirit, who is truth, thus testify to what is false? Jesus Christ must have been all He claimed to be or the Spirit would not have anointed Him. Pentecost is appealed to by Peter as an evidence of the truth of the claims of Christ (Acts 2:14-36; cf. John 7.37-39, and cc. 14-16).

a) The witness of humanity, 5:9.

We "receive the witness of men." The apostle is probably referring to their having received the testimony of the fourth gospel. So it may refer also to the witness of the Holy Spirit in the hearts of men today (cf. Rom. 8:14-16; Eph. 1:13; Gal. 4:6).

Here is the need and .value of testimony by the redeemed today Silence is ofttimes a sin; it is always so when a word is our duty. It is remarkable to note that wherever in the Acts the Holy Spirit fell upon believers the result was connected with speech, witness, testimony. On the day of Pentecost the Spirit came in the form of TONGUES of fire.

c) The witness of the Scripture, 5:9.

This is the witness of God and is to be believed (John 5.39, 46). The Scriptures are the ground of our assurance as well as being a revelation of God to us.

The believer has "the witness in himself," that is to say, there is a sense in which he is independent of external proof (note ommision of words "of God" in connection with the Son in v. 12). There is no need to present evidences of the deity of Christ to the believer; he knows it from an inner experience.

3. The victory or the power of faith, 5:4, 5; cf. 1-3. 2

Birth assumes victory (5:1; cf. 3:6-8). Spiritual birth is necessary to spiritual victory. The ever-conqueror is the ever-believer. Faith insures victory. John knew that from the teaching of Jesus (John 3:3-5; cf. also this epistle 2:29; 3:6, 9; 4.7). This is the conquest or conflict, indicating that there will always be a battle with the world (5:4, 5), and the devil (5:18). But victory is assured to the faithful (5:5).

There is an individual victory (5.5—"the one," etc,), and a collective victory (5:4—"all that which is born of God"; "the faith of us"). So faith is connected not only with what we believe but what is believed. Here is an overcoming creed and an overcoming Church as well as an overcoming believer This is a refreshing truth for an age which pays so little attention to creeds as this age does. No school of anti-christian thought is invulnerable to a Church with a faith like this. There are other apostates like Julian who will cry, "Galilaei Vicisti—

O thou Galilean, Thou hast conquered!" John sees a picture of a triumphant Church, and exclaims: "This is the conquest of the world!"

V. THE PRIVILEGES ARISING FROM FELLOWSHIP WITH GOD: THE CERTAINTIES OF FAITH, 5:13-21.

1. The assurance of personal salvation, 5:10-13.

This is one of the purposes of the writing of this epistle: that we may "know" that we have eternal life. To "know" here means not merely to perceive or to know in the ordinary sense of the word, but to know with a definite, settled, and unquestioning knowledge that we are really saved. (This epistle is complementary to the fourth gospel, cf. 5.13 with 20:30, 31).

See under IV. 2. b).

2. Assured answer to personal prayer, 5:14-15.

The thought of assurance of salvation leads to that of assurance in prayer. If we know that we have eternal life, we know that we have boldness. If we are sons, we may speak freely with the Father. The important thought is not that God hears so much as that He answers our prayers. The limit to asking and granting is "his will," if that can be considered a limit. It is rather an encouragement, for He knows what is best.

3. Assured answer to intercessory prayer, 5:16, 17.

Two distinctions are recognized in these verses: sin, and sin unto death; and the difference between "ask" and "pray." There is a difference between an act of sin and a state of sin—the latter is "sin unto death," not "a" sin unto death as the Authorized Version has it. If the sin unto death is a specific act we are not able absolutely to define it (cf. Matt. 12:31, 32; Mark 3:28, 29). John knows of but two realms: life and death; faith and righteousness leads to, indeed is, life; sin and unrighteouseness leads to, indeed is, death. "Ask" is a word used of an inferior to a superior; "pray" is used of an equal, of one who asks on equal terms, as, for example, Christ asking of the Father. We may not with absolute certainty demand ("pray") the conversion of the wilful, persistent rejector, we may nevertheless "ask" for him. And inasmuch as the sin unto death is not here defined we may therefore feel free to ask for all men. Here is our attitude towards our brethren —a blessed ministry of intercession: we shall ask and pray, and God shall give.

4. Assured victory over sin, 5:18, 19.

"He that is begotten of God keepeth himself (or him)." He that is begotten of God (Christ), keepeth him that is begotten of Him (the believer). It is Christ who watches over His people (John 10:28, 29). Through the indwelling Christ Satan has no power over the believer. This verse guards against any inferred carelessness from 5.16, 17. The believer does not fall from inward weakness—for the indwelling Christ keepeth him; nor from outward assaults—for Christ allows the wicked one to touch him not. "Touch" means to lay not hold of. Satan is allowed to test us but not to be victorious over us. The world lies in his power, but not the believer.

5. An assured knowledge of Him in whom we have believed, 5:20, 21.

Jesus Christ is the solver of life's greatest problems, God and human destiny. Here is the revealing power of faith in Christ. The child of God knows that he has not followed cunningly devised fables. Faith in Christ gives him clearness of insight. He knows God and the way of life.

America's Contribution to a World Religion

BY REV. CLYDE LEE FIFE.

Text: "For other foundation can no man lay than that which is laid, which is Jesus Christ."—I Corinthians, 3:11.

Men today hold just two views of Christian service—intensive and extensive. The intensive is that exemplified in the life of Peter, who gave his attention to Pentecost. The extensive view is that which Paul here gives, a service to others, not bounded by envy, jealousy, strife, back-biting, division, but actuated only by love that goes beyond all party lines.

Paul gives a law of efficiency—team work,—with you on one side, God on the other, He shows that Jesus is the Master Builder, to see that our work will be tried by fire and only the golden part remain. He shows that fidelity, and not success, will determine the reward, and this is the only view point for Christian workers—laborers working together with God and for the things of God. He teaches that cultivation and fruit-bearing are connected with husbandry, then says that Jesus Christ is the only foundation upon which the kingdom of God can rest, because it alone is wide, deep and strong enough to support the superstructure. The eternities of God are weighty and reach from earth to heaven. For these, Jesus Christ alone can hold the weight of the towering form.

Peter saw his task in Jerusalem; Paul saw his mission to the whole world. It is the Pauline view that the church needs today.

Four things are the goal of the altruistic heart. First, a world of peace; second, a universal form of government; third, a universal language; and fourth, a world religion.

For the first, we fondly hope that a world war will usher in a world peace. For the second, an ideal republic where every man is king, yet no man cares to wear a crown. For the third, as language is constantly dying and being born, we fervently pray that this confusion of tongues may pass away and usher in a language in which every man in every land may understand in his own tongue the mighty works of God. And for the fourth, that the prayer of our Saviour that His children may be one shall be speedily answered here on earth.

If, in the course of this argument, we find there is a basis for a world religion that is broad, deep and strong enough to support a permanent superstructure, so imposing as to make it the Mecca and the new Jerusalem to which a divided and sin-cursed world shall turn its longing eyes, although it may not be discovered and offered by another, we must still accept it for its truth, for we must accept truth from any source.

The first question we must settle is what a world religion must include, and using this for a working basis, must set about to find its counterpart, whether discovered in composite or in a simple form.

A world religion must, first of all, be the sum total of the essential good of all religions. An inclusive view is gained by our study of comparative religions.

When I was a boy on the farm, we had to sort apples in the fall and barrel them up, but before the cold weather came they had to be re-sorted, and by spring time sorted and packed again. Some apples were entirely bad, others entirely good, some specked. It would not have been natural economy to have thrown the entire barrel of apples away, so we set to work to pick out the specks and cut out the rot, and save all the good ones to make sugar-coated, "unkivered" apple pies.

So, would the world not justly condemn us if we should discard the good parts of some religions and not include them in the sum total?

Again, a world religion must include an explanation of sin, its nature, consequences and the means of escape. This is the new note in all evangelistic preaching for today and all time time to come. The reason some men are not converted is that they have no sense of sin. To them, it is an idea, not a reality; a scare-crow and a myth, not a thief and a robber, a murderer, marauder, and the sum total of all villianies. They must know the inexorable law of sin, and must have provided an adequate and safe escape.

A world religion must include the human as well as the divine touch. All men seek God. The world is incurably religious. If men cannot have a true religion, they will have a false, for they must have religion. The world has long languished and sickened with the idea that God is as far away as the end of eternity. They feel about this as a girl longs for her lover who is thousands of miles away on the far-flung battle line.

In the world religion there must be a recipe for human happiness and a prescription for human sorrow. Why should any religion be worth a pinch of snuff unless this be included? It must have a rule of faith, tested by experience, that is practical, accurate, and an absolutely safe guide from this life to the next. It must be practical for a workaday world to command the respect of men and women

of affairs. Its estimates must be as accurate as the figures on a slide rule. It must be immortal, so that it is not outgrown in a few years. It must be in harmony with the universe.

Run the whole gamut of human experience, examine the records of the history of mankind, determine man's needs, then tell me if this program for a world religion is not all-inclusive.

What America has to Offer

On the pholosophic principle of "what can we reason but from what we know," we offer, from a very peculiar experience, first of all a religion including every good point in every other religion, and denying to none the use of any new truth, which may be in fact an old truth rediscovered and emphasized.

I believe it to be comprehensively stated in the thirtieth and thirty-first verses of the twelfth chapter of Mark's gospel, which reads, "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, with all thy mind, with all thy strength; this is the first commandment, and the second is like namely this: thou shalt love thy neighbor as thyself. There is none other commandment greater than these." All other statements of faith are corollary to this main proposition.

America offers to the world a system of faith, a real religion, that contains the only explanation ever offered for sin, its nature, its consequences, and provides the way of escape. It is true that other nations may hold this view of faith, but it has in America its stronghold. It offers the only religion that attempts such analysis and offers an effective remedy as a result of its finding.

So it gives to the world a Christo-centric religion. All prophecy before Jesus Christ looked forward to His coming; all events afterward, in the Christian system and in human redemption, point back to it. Redemption is founded on Him. Other world leaders have taught systems of ethics; Jesus Christ taught Himself.

America offers to the world a religion with a human as well as a divine touch, a Christ both God and man, a Mediator for the estranged condition of man and God the Father—the only Mediator the world has ever known.

Since the world today recognizes the fatherhood of God and the brotherhood of man, and considers all nations of men amenable to the gospel, is it not selfishness if we refuse or neglect to offer to a sorrowing world its only Mediator in the arbitration of its world difficulties? Looking to such need as this, the Master himself said,, "And I, if I be lifted up, will draw all men unto me." Is it not, therefore, altogether probable that our Saviour had in mind this solution for a world difficulty when He offered himself as the answer to the problem?

America offers again the only recipe for the world's happiness. This recipe is found only in the word of God. Search the experiences of men and all the libraries from Abraham to this good year of our Lord, has anything ever been offered for domestic relations to compare with Paul's advice beginning with the words, "Husbands, love your wives?"

We offer a panacea for business difficulties and hand out on a diamond tray that maxim, and fundamental principle of human conduct, enunciated by our Lord in the sermon on the mount—the golden rule. All infidels have done it honor and paid it tribute as the "ne plus ultra" for human conduct. There are some prescriptions that will never be dropped from medicine; the fact that there are 208 bones in the human body will remain; the Pythagorean theorem will never lose its place in geometry; the human heart will not cease to furnish life to the body;the Aristotelian system of logic will never pass away; Julius Caesar's calendar will remain. But these truths are not so certain as the fact that in the teachings of this manger-born Jew will the world forever find its recipe for human happiness.

Next we offer as a contribution to a world religion the Bible as a rule of faith and a guide to doctrine. All the churches of Christendom are now agreed that the Bible is the one Book that is the guide for all.

The Bible is God's book to man, his guide from earth to heaven, the lamp to his feet and the light to his pathway, the rule for his daily conduct, the preacher's mesage, the evangelist's inspiration, and, to a world sick of sin, the shadow of a great rock in a weary land.

Oh, the Bible, the Bible! Read it to me in childhood, that it may lay deep the foundations of conduct and character; read it to me in youth, when I face the hot fires of temptation; read it to me in manhood, that my feet may never stray from honest service to my fellow man; read it to me when I am dying, that the cross of Jesus may be before my eyes; whisper its precious promises in my ears. And when my life has ebbed beyond the last sands, pillow my head upon its comforting gospel, that has given the only rest to a weary world.

Have we not here met every requirement of what should constitute a world religion that is now, and shall be, a world force? Has not this plan, offered nineteen hundred years ago, attained its last completeness in a practical gospel for the whole world? Nineteen centuries ago the finality of Jesus Christ was forever determined by this one sentence, "Other foundation can no man lay than that which is laid, which is Jesus Christ."

If it should be objected that this world religion does not need a human as well as a divine touch, then let the objectors bring forth a religion lacking one or both that has ever gone far beyond its native borders. In Christianity alone is this true. America has sent missionaries to

almost every habitable land on the face of the globe, spreading the gospel in every corner of the earth where human races exist.

Let the objector, if he can, point to any other religion with a Saviour both God and man, as divine as God and as human as man, who, with His divine hand could lay hold of God and bring Him down to man, and with His human hand could lift man up to God. I defy all the world to cite a parallel. If any other Saviour, with both the human and divine touch, is to be substituted, let me propose this question, which in the last analysis will be final. What will the NEW Saviour, of the world religion, do, say, think, propose or execute for the betterment of humanity and the redemption of the world, that this Christ from the hills of Judea, did not do, say, think, propose and execute? In Him alone is there a perfect example.

All the world sickens and tires of human frailties and weaknesses. It galls the yoke of the laborer, increases the burden and hair-whitening anxiety of the employer. All men, however low in sin and however far from God, in their better natures and in the hours when alone, long for the divine touch. Before others can propose a center for a universal religion that is different from Christ they must offer to the world a perfect example that will fulfill every longing of the contrite and intelligent heart.

If the objection is offered that the Bible is out-of-date or unscientific, I would suggest that you compare it with the Koran or the books of Confucius. Try making your converts by way of the dripping sword, and live one week by each of these other books. Then see which you prefer. What does a divine Christ mean to a nation without a DIVINE book to reveal Him?

A theological student said to his professor, "I get along very well, but I cannot believe the Bible. It is contrary to science."

"That is just the reason," replied the professor, "I do believe it. Science is constantly changing; the Bible never changes."

Talleyrand came to a French philosopher and said, "I am going to establish a new religion. How can I make it succeed and live?"

"Be born as a babe in a stable," the philosopher replied, be cradled in a manger, mix with peasants, work at the bench. When a man, give your life to preaching, heal the sick, give sight to the blind, make strong the withered limbs, raise the dead body after it has begun to decompose in the grave, die on the cross with a crown of thorns on your head, be buried in a borrowed sepulchre, on the third day arise from the dead, triumphant over death, hell and the grave, and give to the world a religion of love and infinite wisdom. This do, and your religion will live."

The physical impossibility and the divine ultimatum in Christ's ministry, being, and work, were final. Jesus Christ is God's last effort

to save a sinful world, and precluded forever the possibility of any other foundation being laid, "than that which is laid, which is Jesus Christ."

Having determined what a world religion must include, and having met in Jesus Christ every claim, is it not well for us to consider for a moment why America should make this contribution? Why should she not throw this responsibility to some other nation? Why not let some nation now engaged in war consider this world question, when they are through with their killing? Would this be in keeping with Christ's teachings?

America will be compelled to offer Jesus Christ as the solution for this problem, simply for the fact that she has no right to a corner on a world commodity for which millions are starving. We helped to give flour to the Belgians. We sent it by the shipload, and gladly. Shall we, who dispense with beneficent hand bread to feed the body, now withhold the bread of life from a starving world, impoverished by our contributions in other lines, because of our rank among the nations?

In resources we lead the world. We have enough iron for every army and navy; coal to fire the forges of the world; grain to feed the teeming millions. We are an international clearing house, with the bulk of the gold of the world now in our coffers.

We must contribute these spiritual things to keep pace with our contributions in inventions and discoveries. Call the roll of inventions or discoveries that have blessed, or cursed, humanity— the telephone, electric light, wireless telephone, steam engine, the aeroplane, the 50-centimeter gun, all invented by Americans and carried to foreign lands.

Two brothers were walking through the Museum in Washington and they were attracted by a design of a heavier-than-air machine in one of the windows, with wings in imitation of a humble bee. It was invented by a man named Wilson, a professor in Smithsonian Institute, who had modeled it after the body of a bee. But the machine would not rise from the ground and it was known as "Wilson's Folly." Prof. Wilson died, broken-hearted because of the apparent failure of his invention.

But these two brothers, Orville and Wilbur Wright, gazed at that machine, one saying to the other, "Wilbur, that thing ought to fly."

"Yes," replied Wilbur, "but it won't get off the ground."

"Well, I believe we can fix that," said Orville. "Let's put wheels under it, start it on the run, and see if it won't rise."

They tried this successfully, and thus gave to the world a flying machine that is destined to be of service to humanity. I predict that in the coming generation a good share of our traffic will be transferred from the steam and electric land lines to the air.

Should it not then stand to reason that America should offer to the world a Saviour that would be a world benediction?

America possesses very peculiar advantages from the fact that this is the "land of the free and the home of the brave." With the invention of the printing press by John Gutenberg, comes knowledge of the word of God among the people. It worked a revolution in the lives of men in that and succeeding generations. From the standpoint of the thinker and historian the world has never been the same since that humble German gave to mankind his blessed contribution. But the freedom of the press is the other axis upon which the life of a free people must turn. For this reason, it would be impossible for any man or body of men in any nation where there is a religion of state and governmental censorship of the press to inaugurate any movement that would emancipate the race or a world of people, without subjecting themselves to the horrible fate that befell Sir Roger Casement, the Irish patriot.

No mind can span the height and depth and width of the influence of the printed page. It controls the destinies of nations. The safety of a nation lies in the freedom of the common people to express their will, and its peril, in the censorship of that will. Therefore, in a monarchy or imperial form of government the chances for a large world contribution are reduced to a minimum. Most worthy ideas, from which are born world movements, are conceived in the minds of men who have come up from the common people, men without fear or favor, unhampered by caste, kith or kin. They have no precedents to restrain them. Their faces are not turned to the past to gauge all things by what their great grandfathers did, but to the future, and to a conquest as wide as the world.

Because of this, Lincoln was a free lance to abolish slavery.

How can any thoughtful man, with this in view, have a conception as to how any other nation but America could make so valued a contribution to this world program, with no autocratic government to be dreaded, and no censor to say, "thus far shalt thou go, and no further?" Are we not without excuse for refusing to perform this service to our day and generation, so far as human effort, aided by the Holy Spirit, may be vouchsafed to us?

The Method

Our final consideration is one of method. How shall this be done? It must first be by a united Protestantism. This will give a uniform message at home and abroad. There was a time when evangelical bodies thanked God for their differences; they now have cause to thank Him for their points of agreement. Strange to say, the foreign field is taking the lead.

In the Hawaiian Islands the interests of all evangelical bodies are federated. In China a union theological seminary is established. In this seminary was offered an elective course in the distinctive teachings of any denomination preferred by the student, and several weeks assigned to teach it. The instructors had two big surprises. First, that about twenty-four hours was sufficient to teach all that was distinctive, and second, that these native students began to take courses in ALL the denominations, saying that they wanted to know "all about Jesus Christ."

In Japan, the Philippines, Mexico, and other nations where missions are maintained, these interests are being corollated with military rapidity. Is it not a sad commentary that we can unite to save the heathen in the foreign field, but we have never yet been able to unite in saving the heathen at home?

The interests of several theological seminaries in this country were recently corollated, to which great objection arose for a time, because it was thought it would not be possible to use the same text books, and that they would need revision. On investigation, however, it was found that they were already using practically the same books, for instance, their church histories.

A united Protestantism will put religious work on a sound and efficient financial basis. Financing the kingdom of God has always been a weak and sickly thing.

My father was a poor country preacher, and I grew up on a Kentucky farm, when jealous and sectional animosity rankled in the hearts of the people, as it could not do today. Father and mother and we children suffered many privations for which we can never be recompensed in this life, on account of the bitter divisions and poor pay to the servants of God.

Don't fool yourself by thinking that that day is over. Preachers' families still suffer that way.

I know a United Brethren preacher now on a circuit, whose wife recently sold the gold from her teeth to keep her husband in school. If I were a betting man I would bet a Kentucky hoss to a doughnut that there are preachers' wives on this ground that haven't had a new hat in two years, and who have ripped up and made over the same old dress until it looks like a worn-out crazy quilt.

My mother used to get a new hat every two or three years, and they would sometimes cost as much as three dollars each. She could lay a new hat in the bureau drawer until it was out of style before she had courage to wear it to church, where the penurious elders' and deacons' wives could see it, whereupon the brethren would straightway reduce my father's salary, thinking that "Sister Fife was a

little too free with her husband's money." Never complain of what money a preacher gets. He doesn't enjoy it long.

But the time you feel the grind most is when you are out in the cold world with nobody to help you. Then you know that there is something absolutely rotten in the Denmark of our church polity. Fat-salaried pastors, or evangelists, who preach divisive doctrines, and who do not feel this grind, stand up and argue "we don't want church unity, we have Christian unity now." If some of our preachers and evangelists who preach divisive doctrines could be put in the hospital or in jail for about six months, and give the laymen a chance to get together and talk the thing over sensibily without too much "advice," the divided state of the church would be knocked into a cocked hat for all time.

A united Protestantism will give us an adequate and efficient ministry. Our Bible colleges and seminaries are almost going out of business for lack of recruits. Many of them are side-pocket investments, or small contingents to secular or state institutions. The denominational schools taken as a class are not even in the running. God knows I try hard to enlist young men for the ministry and encourage them to enter such a college as they feel will best fit them for life's work. But our combined efforts as pastors and evangelists cannot hold the ground against the odds.

You ask "if preachers are so scarce why are there from fifty to five hundred applications for a vacated pastorate in the next morning's mail?" Because of the fault in the church polity.

You say, "what will we do with all the dispossessed preachers if the churches unite?" Let them specialize in various lines of the ministry for which they are best suited. Some ministers should be financial managers for churches and never try to preach at all. It takes more to run a church than a man with a D. D. tacked to his name, and who is a good manager of the church treasury, but who delivers a fifteen-minute lecture on "Shakespeare's Women" on Sunday morning and at night pulls off a "nickel" show in his church and auditorium. If the Great Shepherd who said, "feed my sheep and feed my lambs" should find such fodder as this in the rack, would He not cleanse the temple?

We need a real revival, and it must BEGIN among us preachers and evangelists. Then it will spread to the laymen and the church. If you can't have a revival in your church or city, you will know at whose door to lay the grievance. Revivals are from within and from above; not from without and below. They cannot be worked up; they must be prayed down.

But there are other preachers who have great spiritual power and pulpit ability, but haven't common business sense enough to count

their change when the merchants hand it back. Not even lecturing can keep some such men going financially, and when lecturing fails to save him, he is pretty far gone!

Let me ask you a question. If something is not wrong with the present management of the good Lord's affairs by us under-shepherds, why are so many church doors being closed? And they are not all little woodpecker-eaten country churches, like we "circus" riders used to preach in to get through school. One in New York that cost a quarter of a million dollars was sold for debt.

If something is not fundamentally wrong with the present management, why is it that any good or learned preacher, however honored and loved by his people, may start a series of evangelistic meetings and get a crowd, but it is just an effort, seldom a revival? The reason people came to hear him was that his preaching had a new note, which was evangelistic. Then he goes back to his old picked chicken bones and lays them out of his barrel before the people the next regular service and they quit coming.

Lecturing on science, novels, politics, or giving a fool picture show, will never fetch sinners to their knees in penitence.

A united Church is the only appeal that will reach the outside world. Think with me a moment. How do the young people of today look upon the church?

I started up the street to find out one day. I asked twelve young men and women, and here are some of the answers I got.

"The church is too dry. It does not interest me."

"I don't like to hear sermons on science and lectures on literature in church."

"The church is too cold."

"I don't know which church to join."

"I can't tell what is the matter with the church. I know that something needs fixing, but I keep on attending and am trusting to you fellows who know better to straighten it out."

In a recent article on the "Country Church," and what to do with it, in a current periodical, a reward was offered to any church in Marshall County, Indiana, that would attract the young men! There is no use to kick the preacher because people do not go to church. I believe they are living up to all the light they have and doing all they can under the circumstances.

Have you ever stopped to think about how men like Premier Asquith and noble women of the world view the church today? I will tell you what they think. They wonder why it is, with such a divine and God-given message for the saving of the world, and reaching of the masses, that we cannot get together on some plan to deliver our goods. We have the goods, but the trouble is WE CAN'T DELIVER THEM, in

our present divided condition. In unity there is strength, and in division is our weakness.

There was a time when such talk as this was regarded as sectarian, but it isn't any more. I find that the lines of cleavage between religious bodies of God-loving, God-fearing people, are not perpendicular, but are very faint, on the great fundamentals of the kingdom of God, and the people are united on these right now. If THIS were sufficient, a new order of things would have been ushered in, and simultaneous, union and co-operative meetings would have solved the question long ago.

The churches must unite to meet the opposition of the "isms" and religious vagaries that are so numerous. Call the roll of your church, brother, and you will be surprised to find how many people you have lost in the last few years through "Christian" science, spiritualism, Dowieism, Russellism, and so on. A very definite program will be required to combat these evils, a united program that will go to the heart and life of a city in an effective way.

A single church meeting cannot do it all, but the union campaign is the most effective institution ever known to reach the life of a community. If the unity of the people of God in such a revival is a good thing, why can it not be successful as a permanent institution? The union tabernacle campaign is distinctly American, and I believe it is the greatest single factor in promoting the idea of unity of the churches of Christ.

Every pastor and Christian worker has one of two ideas that control his conduct and the character of his work. First, for his own church he feels that he has some God-given duties that he is called to perform and perpetuate his church institutions. It may be a name, it may be an ordinance, or a view of interpretation. The other is the community idea. This worker measures all his steps by this idea, "What will it do for the whole city, my church only incidental?"

Call the roll of reformers from Luther to Wesley. Are not the principles for which they stood the common property of all the evangelical church today? Should the great body of believers be deprived of these truths given of God because some of them do not happen to be connected with the religious body to which we belong? The day has come that denominationalism as such is doomed. It means increasingly little today to use the argument, "I am a member of your church," or "my mother's people are members of your church." This does not have the "pull" it once did.

No mathematician can ever measure the weight of the millstone hanging about the neck of the church's progress by denominational jealousies and prejudices. Church dogmas are not fundamental.

A young son of the household was given a pair of trousers to put on one day that were somewhat small for him. The minister happened to call that day, and observing the small son, said, "William, those pants are almost as tight as your hide, aren't they?"

"Tighter," said William. "I can stoop in my hide, but I can't in these pants!"

Some of the doctrines and traditions of a hundred years ago that are still adhered to are too "tight" for comfort.

John Jasper, the remarkable colored preacher of the southland, had a sermon on "De Sun Do Move," but a more appropriate subject for a lot of preachers today would be "The World Do Move." God remains unchanged, but the vehicle must change.

In a recent issue of a magazine a leading New York banker tells how he picked a $25,000 a year man. One of his first requirements is that he must know team work. Before the Church militant can become the Church triumphant, this common sense principle must be burned into the hearts of its leaders and advisors.

A united Church will give to a hungering and suffering world heart instead of head. We must give emotionalism its rightful place in religion, and especially in revivals. From the time that Aaron Burr asked Mr. Witherspoon what he thought of the manifestation of God's power at that old time revival, emotionalism has been the target for the rationalists and infidels through two generations. But now, it is a scientific fact that emotion is the most powerful influence that can be brought to bear upon the human will. Rightly used, it is a means ordained of God for the persuasion of men.

While America has her hand on the purse-strings of the world, is not this the time to give encouragement to our faith in Jesus Christ as the one foundation on which to erect a constructive faith for the whole world? This is not buying our way, but using wisely a providential occurence.

In view of the fact that America offers to the world in Jesus Christ that which fulfills every requirement of the human heart and experience, that the method of giving it by our example and by our united forces is now answering the prayer of Christ that they may all be one, shall we not here and now pledge ourselves to the unfinished task and here highly resolve that we will work and pray that in giving to the whole world a consummate and a model system of faith, no other foundation may be laid than that which is laid, "which is Jesus Christ?"

Christ the Wonderful

BY REV. JOHN S. HAMILTON, D. D.

There were seven ancient wonders of the world. They were regarded wonders because of their size and strength. A thousand scientists a few years ago decided on seven modern wonders. They are Wireless-Telegraphy, and Telephone, the Aeroplane, Radium, Ray, Spectrum Analysis, Antiseptics and Antitoxins. They were selected because of their practical benefit to the human race. These are the outgrowth of the mind of Christ on civilization.

What a name! He shall be called Wonderful. He is wonderful because He is God and man. He is the riddle of the ages. He is the wonder of wonders and the world's one wonder.

He is the consolation of Israel. He is the lily of the valleys. He is the bright and the morning star. He is the rose of Sharon. Wherever He went He impressed men that He was wonderful. Men marveled at Him. They were amazed. He was wonderful in His birth. He was wonderful in His life. He was wonderful in His death. He was wonderful in His resurrection. He was wonderful in His ascension. He was wonderful in His intercession. He was wonderful in His coming again.

I. Christ was wonderful in His claims. He said I am the door, by Me if any man enter in he shall be saved. He did not say I am one of the doors. He said I am the way, not one of the ways. He said all power is given unto me in Heaven and earth. He said No man cometh unto the Father but by me. He said I am the good shepherd, not one of the good shepherds. He said I am the door of the sheepfold and if a man tries to enter in any other way the same is a thief and a robber.

He leaves no room for doubt in regard to Himself. He makes no compromises. He recognizes no equals. He sweeps the claims of all others from the field. There is no other way, name, scheme, or person. He claimed to be God and equal with God and because of it men tried to kill Him.

You have seen the sectional map. If you put the sections together you can build up a county, state, nation or continent. If you turn the map over you find the picture of a man. So as you go through the prophecies of the Old Testament and bring them together you have the

picture of the man Jesus Christ. In the Old Testament we read His coming. In the New Testament we read He has come; men exclaimed, "We beheld His glory the glory as of the only begotten of the Father full of grace and truth."

He came as a root out of dry ground having no form or comeliness. He had no beauty that He should be desired, yet He was the only one who could fit the promises of the coming Messiah. He came disguised but He was the one who was God manifest in the flesh, seen of angels, preached unto the Gentiles, and received up into glory.

II. He was wonderful in His person.

Jesus Christ does not belong in man's class. He can not be classified with men. You can classify the Garfields, the Lincolns, the Gladstones, the Huxlies, the Spencers, Darwins, Confucius, Mohamed, the Russells, the Eddys and fakers in religion but you can't classify Christ.

Lord Byron said: "If ever God were man and man were God Jesus Christ was both." Richter said: "The mightiest among the holy and the holiest among the mighty He has with His pierced hands lifted empires off their hinges, and turned the stream of centuries and still governs the world.

Men try to classify Christ with men but the greatest men are but the foothills while Christ rises up into the infinite majesty and mystery of God.

I heard Mr. W. J. Bryan say, "If Jesus were only a good and a great man then we have the right to expect in our High School and College classes young men who will be greater than Jesus Christ. If He were only a good and great man then all of our boasted civilization is a failure if it does not produce a greater than Jesus Christ with His limited opportunities." But Christ is not explained as a faddist, hero, martyr, or an enthusiast but as God manifest in the flesh.

He belongs to no school. He belongs to no race. He is no more of the Jews than the Gentiles. He belongs to all races and is loved and understood by one as well as another. He is international. He is interracial. He made of one blood all peoples. He is interested in the babes of the cribs of all nations and is as much interested in one nation as in another. There are a lot of people who know Christ of their church, of their denomination, of America. But He is not limited to any church denomination, or country. His love is bigger than any continent and wider than all the seas. If our Christ is not bigger than church, denomination, and America then we do not know the Christ of the Bible.

Christ does not belong to any age. He is the same yesterday, today and forever. He is from everlasting to everlasting. Because He is universal and belongs to no age He is the ideal for the human race.

He is the one colossal man, the unsurpassed and the unsurpassable man, the Christ of wonder of every age, race, time and people,

To know Christ is not to exclaim at Him but to go down by the way of the cross and see Him the unique and unriveled saviour and obey Him. Obedience to Christ is the key that unlocks His glory. It is then His towering glory, the depths of His love and His majesty will be revealed unto us.

III. Christ was wonderful in His revelation of God.

"The Word was made flesh and dwelt among us and we beheld His glory as of the only begotten of the Father." He is the express image of God the brightness of the Father's glory. He said I and My Father are one. He that hath seen Me hath seen the Father also. If He had not been God in the flesh His words would not have made an echo. He would not have impressed the world with anything but that He was an impostor. If He had told about God simply He could not have impressed the world more than the prophets before Him for that is what they did. But He was Himself what He came to reveal, God. He revealed the infinite love of God for the sinner and His infinite hatred for his sins.

Christ was sinless. He never had a tear of regret. He died impenitent. Others spoke before Him but never man spake as He spake. He never left a doubt as to His authority. He never said I had a dream I tell it to you. I had a vision and will give it to you for what it is worth. No. He said verily verily I say unto you. His words were final. They were authority. His word operated just the way you would think a supernatural word would act. His word goes out into heart of the drunkard and changes him to a sober man. His word drops into the heart of the profane man and he becomes a worshipper of God. His word finds the thief and turns him into an honest man. God saw this old world sinful wicked and suffering for sin and He stretched Himself out in Jesus Christ along by our side to sympathize and suffer with us. When in sorrow He shares it, when in distress He comes to relieve us, when in grief He comes to bear it. He knows how to do it because He is God manifest in the flesh.

IV. Christ is wonderful as a Saviour and redeemer.

"Thou shalt call His name Jesus for He shall save His people from their sins." I like to think of the nations He has lifted and transformed I like to think of the mighty men and women He has mastered and conquered. Millions can say He lifted me up out of the horrible pit, out of the mirey clay and put my feet on a rock and established my goings.

I like to think how He found Peter,, profane, impulsive and with the smell of the nets on his clothes He made him one of the greatest preachers of the centuries. I like to think how He found Paul a blas-

phemer and a persecutor of the Church and He took his keen mind and made him such a champion of the Christian faith that his writings have impressed the profoundest thinkers of all the ages.

I like to think how Christ found Luke the physician and some say he was also a noted artist. We need the physician in our churches today. Who has a better chance to point broken lives to Christ than the physician?

I like to think how He found Zenas the lawyer. Ever since then He has had a great following of lawyers. The greatest lawyers and jurists have been sincere and humble followers of Christ. We need the lawyers who are so close to the peace and harmony of the city and nation and who are so closely related to the questions of the day.

I like to think how He found Mary Magdalene who was evidently a woman of culture and of society of her day. We need the women of the clubs and organizations today. We need the women who know the heart aches of the woman of society in whose lap has been tossed the luxuries of fortune and bring to her the comforts of a sacrificial gospel.

I like to think how He found Zacchaeus the politician. He is taking a good toll from the ranks of the politicians. We need the trained politician consecrated to God with his power to marshall the forces of men for Christ and the church.

He is the saviour of all classes and can set men free who are bound hand and foot by sin. For if the Son therefore shall make you free ye shall be free indeed.

The Layman

BY BISHOP EDWIN HOLT HUGHES, D. D.

The Layman has had an immense place in the history of the Church of God. The great characters in the records of the Old Testament were for the most part layman. It might be easily possible to press this matter too far; for through much of the ancient period home and church and state were so closely united as to make it difficult to say whether one were technically a minister or a layman. After the priestly line comes in, the case is clearer, and the distinction is more readily made. The prominence of the layman in the Jewish Church is simply astounding. Church life, apart from the specific service that it renders to man, moves on three lines: that of doctrine; that of government; that of liturgy, used in the widest sense.

The lineage of doctrine leads back to a layman. When Abraham became the patriarch of his own family and tribe, he had priestly functions; but when he started out to found spiritual religion, he was only a layman. He was not a priest among the Chaldees; professionally, he had not made the religious life a specialty. Yet he was the virtual founder of spiritual religion, perceiving a doctrine so supreme that while the Jews claim him as the ancestor of the body, the Christians likewise claim him as an ancestor of the spirit. "The father of the faithful" was not a priest when he started out on that splendid adventure which carried him into unknown country and yet made his name a great one in all countries. The doctrinal succession leads back to a layman.

And the lineage of government takes us to the like source. Moses was a layman. When he received his call to the direct work of the religious life, he expressly stipulated that the priestly duties were to be turned over to another. He insisted, likewise, that the duty of public speech should be assigned to his priest brother, Aaron. This shows at least one respect in which some modern layman are quick to follow the example of their distinguished lay ancestor! The first great organizer of God's people who brought them out of their social chaos and bound them into a church and a nation was a layman

It is even so with liturgy. One would suppose that here, surely, where it comes to expressing the terms of the religious life, a priest would have been the pioneer. But it was not so, The author of much

of the Psalm ritual of the Jewish Church was a king whose first duty related to political rule. The Levites were the priests;but they did not give the world its language of penitence, of trust, of hope, and its peans of restoration and victory. The sobbings and songs of the Psalms in their deeper portions came from the heart of a layman. The sinners and saints of all these centuries have not failed to find their own longing for peace with God anticipated in the lay of the liturgy of that old dispensation.

Thus we find that the lineage of doctrine, law and liturgy leads back to layman. If there is a fourth element that needs to be added to this rugh analysis, is is that included in the office of the prophets. The prophet was usually a layman. There were doubtless exceptions, as in the case of Jeremiah; but for the most part, the fiery denouncers of sin came from the desert, the sheepfold, the plow, rather than from the temple. The rugged Elijah, the man of the country and of stone, the romantic rebuker of royal wickedness, was not a priest. The smooth Elisha, the man of the city and of the home, was not a priest. And Isaiah, the greatest of the prophets in his combined gifts of fervor and culture and courage, was not a priest. He may have been of the royal line; for he speaks as a king to kings; but he was not of the ecclesiastical order. As it was with this arch-prophet, so was it with the majority of his fellows. Being layman, they still felt the call of God and became the mighty heralds of his reforming truth, awakening the priests from their lethargy and driving the nation from its sin.

Other majestic characters of the Old Testament were laymen. Joseph was a layman. He was a business man, prime helper to the king. In Egypt he was his own church and his own minister. There is nothing on the record to indicate that his coreligionists were in that Egyptian city or that he had any privilege of public worship. If any one had asked Joseph what church he attended, he would have been compelled to answer. "The ME Church"! And by the way, this remark is really in line with other historical arguments which, try to prove a Biblical antecedent for some particular denomination! Daniel was a layman. He, too, was a politician, or perhaps better, a statesman. It is thus no exaggeration to say that the colossal figures of the Old Testament were laymen. If we are accustomed to think of them otherwise, it is only because we have been trained to think of the vast work of the Church as being committed largely to the clerical order. It will not rob Abraham, Moses, David, Isaiah, Joseph, or Daniel of any sanctity to represent them as laymen. It will rather show that God's ministers often have their commission straight from heaven and carry credentials signed only by Infinite Master of Assemblies. The Old Testament is largely a history of lay movements in the Jewish Church. When professionalism had blinded the priests, when the altar had been

thrust between the people and their God, when incense substituted instead of represented prayer, then the layman came from his regular occupation and sounded the wholesome word of reform. He was a preacher without human ordination; but his voice carried the unmistakable tones of heaven.

Coming into the New Testament we find much the same array of facts. Christ took the human founders of our faith from the Jewish Church; but He did not take them from the Jewish altar. He chose a fisherman and a tax-gatherer, but He chose no priest. He took laymen of the humblest type and on them He built a church against which the gates of hell were not to prevail. Even as the people come before the state and authorize the state, so the laymen came before the church and made it. The minister was a development of later times. This was the natural method of progress It is true that something of official prominence must soon have been assigned to the apostles; for the place of Judas was filled by an election. There also came a time when Paul was accused by some of being nothing but a layman. But in the earliest New Testament there is the completest evidence of democracy, the completest denial of ecclesiasticism. The twelve were sent on their gospel journeys, and so were the seventy. The obligation to preach was laid upon every member. So it came about that the first martyr of the Christian faith was a layman Stephen preached, but technically he was no preacher. In truth, he had been chosen deacon because the apostles wished to have a lay officer who could relieve them of certain matters of material care. But the logic which leads a man to work for the temporal side of the Church will inevitably lead him to work for its spiritual side. Therefore Stephen not only cared for tables but even mounted the pulpit. The first blood that ever crimsoned the way of the Christian Church and marked its entrance upon its red, pathetic path was shed from the veins of a layman. After his death the whole church was scattered abroad; but wherever the laymembers went they preached the word. The Church at Antioch was founded by laymen and did not receive a visit from an apostle until it had existed for years. Men are now crying "Back to Christ"! If the slogan is rightly interpreted, it is well. The nearer you come to Christ in the history of the early Church, the more prominent do you find the layman to be; and, my friends, the nearer the modern Church gets to Jesus Christ, the larger and more forceful will be the field of the layman in all its activities.

This gracious and amazing liberty of the New Testament was contiued for two centuries. In the second century there appeared a homily, or sermon, by Clement of Rome who was doubtless a layman. Later the Apostolic Constitutions expressly provided for lay preach-

ing. For two hundred years lay preaching was not simply exceptional, it was rather the rule. But as the church grew in complexity of government the public offices began to pass into official hands. It was at first decreed that a layman might not preach if a bishop were present; then that he might not preach if any church officer were present and finally that he might not preach at all. The first distinct prohibition of lay preaching came from Gregory the Great. He was the real founder of the papacy. It was his policy to magnify the ecclesiastical order, and consequently lay teaching was banished. Henceforth it was to be found only in movements that broke away from the Roman Catholic Church.

Certainly, none of you will disagree with me in the statement, that the greatest practical need of the Church today is to have the laymen follow the example of New Testament lay activity, providing not simply the advice and funds for financial management, but becoming a real spiritual factor in the supreme work. It is a healthful sign that the greatest evangelist of our time has been a layman. "Rev." or "Dr." was never written before the name of Dwight L. Moody. Layman though he was, so far as the real work of mediation between man and God was concerned, he became one of the greatest priests of our century. Long ago we made the layman a steward; more and more we have made him a king and associated him in our government; but is he likewise keeping fresh and strong his privilege of priesthood between men and the Father? If he can come back to that New Testament duty and take it up wisely and reverently, the Church of Jesus Christ will become "fair as the moon, clear as the sun, and terrible as any army with banners".

For this conception will give our faith a constant place in life. It will teach a man that he can build a pulpit in the midst of his daily duties. You may have read Kipling's poem entitled "Mulholland's Contract". Mulholland was a wicked man who had charge of the cattle on the ships. One day the cattle broke loose from their pens and it looked as if their keeper would be killed. He then made a contract with God that, if his life were preserved, he would exalt God's name and do his duty. He would have been glad to be a minister; but when he placed himself under divine orders, God honored him by continuing him as a layman. He was like the old soldier who said he made such an excellent private that the government continued him in that capacity all through the war. So was it with Mulholland's lay duty.

"An' I spoke to God of our Contract, an' He says to my prayer.
I never puts on my ministers more than they can bear.
So back you go to the cattle-boats an' preach my gospel there.

For human life is chancy at any kind of trade,
But most of all, as well you know, when the steers are mad afraid.
So you go back to the cattle-boats and preach 'em as I have said.

"They must quit drinkin', and swearin', they mustn't knife on a blow,
They must quit gamblin' their wages, an' you must preach it so.
For now those boats are more like hell than anything else I know".

"I didn't want to do it; for I knew what I should get,
An' I wanted to preach religion, handsome and out of the wet,
But the word of the Lord were lain on me, an' I done what I was set."

"An' I sign for four pound ten a month, ah! save the money clear,
An' I am in charge of the lower deck, an' I never lose a steer;
An' I beleive in Almighty God, an' I preach his gospel here".

This is the voice of the true lay-worker. He gives the gospel a constant place in life. It is safe to assert that the Church of Christ cannot hope to conquer as long as its first work, which is to bring men to God, is confined so largely to one day which is the Sabbath, to one place which is the church, to one man who is the clergyman.

This conception will also give our religion a more natural place in life. It is said to have been a saying of Sidney Smith that there were three sexes,—men, women and ministers. It would ill become me to belittle that profession whose work is the passion of my life; yet we must all feel something of the meaning that Smith overstated. Over in England there is an epitaph which reads: "John Jones; Born a man; died a grocer." It is a loss if in any occupation whatsoever a man loses his humanity by sinking it into his occupation. Unless we guard against it, the whole tendency of the present and the tradition of the past sets us apart from men and makes us peculiar. We are the only professional men that are usually distinguished by our dress. Ministers and policemen have two things in common: They are both preservers of public order and morals, and they both wear uniforms. But even apart from the slight item of dress there is the more significant item in what men call "the clerical air". Going to Providence a few years ago I picked out my seat companion as a minister even though he wore

no clerics. I congratulated myself that he would never suspect that I was a preacher. But ere long he turned to me and said:"You're a preacher." I at once replied: "You're another"; and we were both right. What is it that accounts for the clerical "air"? Is it because we are allowed to have a monopoly of certain lines of thought and work? Then is not the time at hand for the laymen to break the ministerial trust? Our religion will appeal to the world as being more persuasive, because more human, when the layman, also, becomes a real priest.

This all means that our religion will have a more effective place in life. We often say that we must have a preacher who will draw,—that is, draw something besides his salary. But we also need a congregation that will hold,—that is, hold more than its own. Several congregations go through our churches each year; they slip through our fingers, largely because we do not grip and clasp them. We are expecting the battle to be won by one officer; and battles are never won in that way. The private soldier is the unsung hero of every campaign. A general cannot surround hundreds of the enemy's troops; the line of soldiers must stretch itself out lengthily, and yet unitedly, until the forces of the enemy are captured. Battles are never won by lonely generals. The private soldier of the Cross must learn not only to build camps, and to forage for supplies, and to engage in Sunday morning drills; he must learn, also, to face the enemy and win them one by one to the banner of Emanuel. When Dr. Gregg was at Park St. Church, Boston, he had a layman who had come to the city in youth and was now a rich man. Every Sabbath he had three extra plates on his dinner table. Those plates were for three strange young men. Every year one hundred and fifty young men saw the inside of that home and felt the power of that man's influence. Is it any wonder that he taught a Bible Class of scores of members? Any wonder that Dr. Gregg says he did more for the work of Christ in that Church than any other minister could do? Any wonder that when they laid his body to rest at Andover, a train load of young men went out from Boston, and some of their number carried the form of their dead friend to his last sleeping? That man revived the Old Testament idea of hospitality and the New Testament idea of lay service. The unused reserve of the Church today on the spiritual side lies in the forgotten priesthood of its laymen. When the modern layman comes back to that priesthood that was claimed and used by the Saviour's first disciples, the kingdom of God will spread with gracious rapidity and the Church will dwell in an unceasing Pentecost.

The Power of the Spiritual Life

BY FREDERICK D. KERSHNER, LL.D.

The text upon which I shall speak today is a parallel—I might almost say a contradiction. The first line of the parallel is from the ninth verse of the first chapter of Ecclesiastes, "There is no new thing under the sun". The second line of the parallel is from the seventeenth verse of the fifth chapter of Second Corinthians, "All things are become new." "There is no new thing under the sun—All things are become new."

The words of a man, whether true or false, are best understood by a knowledge of the person speaking them and the circumstances under which they are spoken. Sometimes, though sublime in conception and noble in sentiment, they become mere symbols of hypocrisy when the motives of the person using them are understood. The signal for a bloody massacre, more than once in the history of the world, has been given by the utterance of a pious exclamation. The words in themselves are good; but understood as coming from certain particular persons and spoken under certain particular circumstances, they became the very incarnation of evil.

In the present instance, the contrast between the two phrases quoted in your hearing is no greater than the contrast between their authors. The first contains the words of a king and one of the proudest kings that ever filled a throne. It is difficult, nay almost impossible, for us to conceive the power wielded by an absolute monarch like Solomon three thousand years ago. The son of a warrior who purchased kingdoms with his sword and provinces with his blood, he had but to enjoy the hard earned fruits of a labor which was not his own. He was the richest of all the Hebrew monarchs and the greatest in point of power. Forty thousand horses, we are told, stood in the royal stables to draw the king's chariots when they were needed; and besides these, twelve thousand horsemen waited to do his bidding, the one half in Jerusalem and the other half scattered throughout the royal villages. After building a temple, the magnificence of which is still a proverb, he took thirteen years to construct a palace, the countless pillars and cloisters of which were of marble and cedar lavishly overlaid and adorned with gold. His throne was of ivory with six steps. At the ends of each step two lordly lions reared themselves, two other lions were placed above, while the king's seat

was composed of hands which came out and received him. When he sat backward he rested upon a half bullock which looked towards his back; and all these things, says the chronicler who gives the details, were made of and fastened with gold.

Aside from his riches, the man who enjoyed this magnificence was worthy of his crown. Wealthy as he was, Solomon is more renowned today for his wisdom than for his money. He was the wisest of the sages of his time, whether at home or abroad. He was a poet and composed over a thousand odes and songs—indeed, few literary critics will deny that one of the books attributed to him is the most artistic of all the separate works contained in the Holy Scriptures. He was a philosopher and wrote thousands of parables upon every sort of tree, as Josephus says, "from the hyssop to the cedar," and upon all animals whether of the earth, the sea, or the air, while the proverbs which he spoke have come down to us from the greatest collection of the kind in all literature. He was a physician and cured, it is said, cases of demoniacal possession; indeed, it is probable that it was to cures modelled after his directions that our Saviour referred, when he checkmated the accusation of the Jews that he was in league with Beelzebub by saying, "If I by Beelzebub cast out demons, by whom do your sons cast them out?" He was a statesman and a jurist and decided questions at law which puzzled the wisest lawyers of his time, and decided them in all cases with unfailing skill and accuracy. It is no wonder, in view of these facts and many others which might be cited that the name of Solomon is still regarded as a talisman throughout the oriental world. The wild imagination of the Arabs and Mohammedans was fired by his magnificence and in all their literature there is no Biblical character so frequently mentioned and so fondly and lovingly dwelt upon as Solomon. He has become the hero of their stories and romances, and for him their poets have woven their choicest garlands of verse.

I have gone over these things hastily and yet somewhat in detail in order that you may have before your mind's eye a picture of the man who wrote the gloomiest, saddest, and most pessimistic of all the separate passages contained in the Holy Scriptures. It was this king, seated upon his throne of ivory and gold, owning untold wealth and skill beyond his time in all the secrets of science, of philosophy and of art, who could say, after surveying it all, that everything was mere vanity and "grasping at the air;" who praised the dead more than the living, and who said that the happiest lot was never to be born and see the evil work done under the sun. It was this king, artist, poet, and philosopher who wrote: "All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again; all things are full of labor;

man cannot utter it; the eye is not satisfied with seeing nor the ear filled with hearing; the thing that hath been, it is that which shall be; and that which is done is that which shall be done and there is no new thing under the sun."

Let us turn now for a moment and take a glance at the man who wrote the sentence which forms the second portion of the text. He is not a king; he is not rich; he might have been a poet, but he never tried to be one. He was a philosopher, but his philosophy brought him no reward or honor during his life time. His wealth consisted of the clothes which he wore and they were probably none of the best. The poorest of the attendants upon the court of Solomon was rich by comparison with him. He was in jail a good part of the time and frequently wore a chain. Instead of Solomon's ivory and gold throne with the lions on the steps, he reclined upon the cold stone floor of a dungeon and the funishings were of iron rather than of gold. He had been beaten and stoned and left unconscious on the ground, and he had always before him the prospect of imprisonment and torture and the practical certainty of a violent death. And yet this man did not say that all the rivers run into the sea yet the sea is not full, and that there is no new thing under the sun. The world meant a great deal to him, badly as it had treated him, and from this point of view not one thing, but "all things" had become new. The contrast between Solomon, the wise, brilliant, and wealthy pessimist upon his throne, and Paul, the poor, suffering, despised optimist in his dungeon, is the most striking contrast with which I am acquainted in history.

Each of these men was great in his own way; each of them expressed deliberate convictions; every man and every woman who leads more than a merely animal existence has looked at the world or is looking at it today through the glasses of the one or the other. It will not hurt us, for a few moments, to take a glance through the spectacles of both; and first through those of Solomon. Is it really true that there is no new thing under the sun? Is there any truth whatever in pessimism? Now I know that in these days it is usually a very poor recommendation for anyone to say a word in favor of the pessimist. The truth is that a great many people are pessimists, although very few people will confess to being so. "This world is pleasant, bright, and happy," say the majority. "Oh, of course, there are prisons and pestilences, and the like; but these are the exceptions, rather than the rule, and we ought not to think of them at all. Taken as a whole, the world is good; nay, as the philosopher Leibnitz put it, it is 'the best of all possible worlds'." It is not to be denied that everybody, whether optimist or pessimist, would like to see things in this light—if there is a difference of opinion, it must be a forced difference. And yet it is a simple matter of fact that the world,

judged from a purely naturalistic standpoint that is aside from anything of ideal or spiritual significance, is not and can not be called good. It is, in fact, nearer the worst of all possible worlds, as Schopenhauer retorted to Leibnitz, than the best.

Now I do not care whether you style this pessimism or not; it is good science and it is good religion. It is good science because scarcely a non-religious scientist of the past century can be named who is not or was not a pessimist. Charles Darwin wrote to a friend who inquired concerning his religious views, near the close of his life, that the chief obstacle in the way of his belief was the fact that there did not appear to be any morality in the way the world had been built up. "Life had multiplied" he said, "as the consequence of a ceaseless and pitiless struggle for existence; and the history of the whole animal creation is but a story of murder, cruelty, and untold agony. The large fish perpetually eat the small fish, the savage beasts of the jungles devour their neighbors, and uncivilized man is scarcely a whit behind them. Even the most cultured members of society make pets of and fondle the very animals they expect to devour, and thus life presents the strange spectacle of a monster perpetually feeding upon itself." Prof. Haeckel, the German Darwin, laughs at the idea of there being a moral order in the universe when the first law of its growth, according to him, the survival of the fittest, is an immoral law, as by its operation might makes right and power justice. "I know of no spectacle," says Prof. Huxley, in an article published in the Nineteenth Century for May, 1890, and thus written near the close of his life, "I know of no spectacle so unutterably saddening as that of the evolution of humanity as set forth in the annals of history. Out of the darkness of prehistoric ages man emerges with the marks of his lowly origin upon him. He is a brute only more intelligent than other brutes—a blind prey to impulses which as often as not lead him to destruction—a victim to endless delusions which make his mental existence a terror and a burden and fill his physical life with barren toil and battle. He attains a certain degree of comfort in the plains of Mesopotamia and Egypt; and then for thousands of years struggles with varying fortunes, attended with infinite wickedness, bloodshed, and misery to maintain himself at this point against the greed and ambition of his fellowmen." "Conditions today," Mr. Huxley continues, "present few points of difference. Even the best of modern civilization," he adds, "appears to me neither to embody any worthy ideal nor even to possess the merit of stability" and he concludes with these memorable words: "I do not hesitate to express the opinion that if there is no hope of a large improvement in the condition of the greater part of the human family, I should hail the

advent of some kindly comet which would sweep the whole affair away, as a desirable consummation."

In the light of this language, summing up as it does the final conclusions of the most distinguished scientific writer of the nineteenth century, let us listen to the words of Solomon as found in the first three verses of the fourth chapter of Ecclesiastes. "So I returned," he says, "and considered all the oppressions that were done under the sun; and behold the tears of such as were oppressed and they had no comforter, and on the side of their oppressors there was power, but they had no comforter; wherefore I praised the dead which are already dead more than the living which are yet alive; yea, better is he, than both they, which hath not yet been, who hath not seen the evil works that is done under the sun." Solomon, writing three thousand years ago and looking at the world purely from the material standpoint, says that the happiest lot is never to be born and to see the evil work that is done under the sun. Prof. Huxley, writing three thousand years later and looking at the world from the same standpoint, says that the best thing which could happen would be for some kindly comet to sweep the whole affair away into the annihilation of the scattered star dust from which it sprang. Between the two views there is not the difference of a hair. Solomon therefore stated nothing more than a fundamental verity when he said, speaking of course as a materialist, that there is nothing new under the sun.

But we have looked at the world long enough through the glasses of Solomon. Let us turn for a moment and take a glance through those of Paul. And first of all, I want you to note again that the changed point of view which we observe is not due to external circumstances. It is sometimes said that a man looks on the dark side of things because he has had a hard time getting on and because the world has treated him harshly; while, on the other hand, a person in luxurious circumstances is supposed to be optimistic because the world has treated him kindly. But the case here is the exact opposite. It is the king upon his throne who is pessimistic and the prisoner in his dungeon who is an optimist. It is the glory of Christianity that it sheds its light into every heart irrespective of circumstances. No man ever lived who was poorer than the Son of God and few men have lived who were poorer than the Apostle Paul. External circumstances had, therefore, nothing to do with the changed point of view which made all things become new. It was something far beyond this; it was the opening the eyes to a new order of things— to the supreme reality of a spiritual or moral order rising out of and above the natural order—an order far more imperishable than the eternal stars and holding the keys of eternity within its grasp; and to him who looks at the world from the standpoint of the new order, all things have

indeed become new. The world is a vast storehouse of opportunities for good; everything is transformed.

But to the man who shuts his eyes to this order and looks solely through the material lenses of Solomon, the vision is closed and no matter how wise, how skilled, how great he may be, he can not see it, for it is not there. In my own experience, I have never known a man who had lost the vivid appreciation of the reality of a spiritual order of things who was genuinely happy. He can not be if he has any reflective power at all, for there is no pleasure in contemplating the material world aside from its illumination by the spiritual. I remember hearing Dr. Henry Van Dyke say in an address at Murray Hall, Princeton, that while holding special services at Harvard upon one occasion, a student came to him and asked him what he meant when he used the word "God." "That word," he said, "has no meaning whatever to me." Dr. Van Dyke said that the question fairly startled him at first, but after looking the inquirer full in the face for a moment he propounded a counter question. "Are you, my friend," he asked, "a happy man?" And the young man replied in an instant "No, I am the most miserable man in the world." It could not be otherwise. The man to whom the word "God" stands for nothing, who can form no conception of anything beyond the mere facts of brute existence, can not but be miserable.

The century which has just closed, and particularly the latter half of it, was especially calculated to lessen the hold of men upon spiritual things. Such enormous strides were made in the field of natural science that men began to think that there was no need for the spiritual at all; everything could be explained upon natural grounds. And so they made gods of such meaningless things as matter and force and law. So, in business affairs, trade flourished at large; and men, often unconsciously, made gods of money and commerce; and they too began to look upon religion as unnecessary or useless. And our statisticians are just beginning to find out that we have paid and are not done paying yet the penalty for all this in an increased coldness and callousness of heart which multiplied crime both among nations and individuals in the very teeth of our advancing civilization. No evil so great as a loss of faith in spiritual realities can be imagined. Pestilence, famine, and all manner of material calamities are as nothing beside it. There may be, in this audience, young men who have read a little of the purely materialistic philosophy which was for a while so in vogue; and cold and heartless as it is, they are attempted to adopt it. Let me say to any such that the moment you lose sight of the spiritual element in life, you are severing by that stroke your connection with that which makes your life most significant and most valuable. Do not be led astray

by the idea that the spiritual order contradicts the natural or that in order to retain your hold of it you are asked to believe anything irrational. Religion, true religion, does not contradict reason, but it supplements it and raises it to a world which it could never hope to reach of itself. Do not, therefore, as some have done, deceive yourself by thinking that simply rational processes are all of life. They may be all to you; they will be all if you do not cleave to the better hope which is offered you in the spiritual world. The life which is simply rational, using the term in the human sense, and nothing more, is incomplete and has missed the end of existence, I care not how brilliant or powerful it may be. It is possible that I am addressing in this audience some men of middle age or older who have almost forgotten that there is such a thing as the spiritual life, in their mad struggle for material possessions. To all such, I need only say that this life, with whatever of pleasures or cares it may bring, is but a means to an end, and never an end in itself. Life is more than meat and the body is more than raiment. No man is so hopelessly lost as the man who "lives for the lust of the moment and dies in the doing of it." Lost in this world—lost in the next—lost for time lost for eternity.

Yes, true it is that this our fleeting existence, so short, so helpless as it seems in the mighty grasp of remorseless laws, gains significance solely because of the opportunity it affords of laying hold of the spiritual life. This neglected, we have missed the end of our creation, have made the mistake of all mistakes, the error which absorbs all other errors. I shall never forget a picture I saw one night in a mission district in one of the most degraded sections of the New York Bowery. At the corner of a peculiarly ugly street which crossed that peculiarly ugly part of the city, I heard the sound of music and quite a crowd assembled. Upon drawing nearer, I saw that the music proceeded from a quartet composed of three men and one woman. The latter was middle aged and wore glasses. Neatly dressed and kindly looking, she presented quite a contrast to the squalor all about her. The expression upon her face was so quiet and pure that standing by itself I should never have forgotten it. But it was to be still more indelibly impressed upon me by the most striking contrast I have ever witnessed. While listening to the singing from my place in the crowd, suddenly I felt a skeleton like hand placed upon my shoulder from the rear. There was a coldness about the grasp which made me turn around with a shudder and yield my place to the party who evidently desired it. As I turned, I saw the face of the woman who owned the hand and that face too I shall never forget. It was probably not any older than that of the woman who was singing, and the features were all of them quite regular. But the face was rightfully

deathlike and sallow. The skin was wrinkled and dry as parchment, the eyes were sunken, but fierce and glaring with the hidden fires of malice, and the whole expression told the story of such a deadly sneering sarcastic hatred that I shuddered to look on it. I have seen many faces of great criminals and the statues and casts of bad men and women whose acts made them famous or rather infamous, but I never saw a countenance which impressed me as so truly frightful as this. And in these two faces I saw personified, as it were, the eternal contrast between the ideal and the material, between the order of life and the order of death.

Yes how true, how sublimely true it is that this human existence with its varied scenes of infancy, childhood, and youth, its fantastic pictures of courtship, marriage, and death, nay, the great universe itself with all of its satellites, suns, and stars, all that there is or has been, in fact, at all, exists and has existed solely that you and I might make this choice of the better life, that you and I might distill out of the chaos of material things the one spotless diamond in the diadem of the ages—the unvalued and invaluable jewel of Christian character. And the question for you and for me, young man, young woman, is "Will the world have existed for us in vain? Will the mighty planets, the boundless ocean, the sun-kissed heights of poetry and song, the flowers, the fields, the birds—will these things have existed for you and for me in vain?" What is your outlook upon life? Is it the outlook of Solomon or the outlook of Paul? Is it a song of hope and of triumph, or of defeat and despair? The world has enough of the despairing kind, young man. It needs men and women of the other sort, men like Luther, men like Knox, men like Paul—men who can say in those dying words of the greatest English poet since Shakespeare, that each of them, like him, could be classed as

> "One who never turned his back, but marched breast forward,
> Never doubted clouds would break,
> Never dreamed, tho' right were worsted, wrong would triumph,
> Held we fall to rise, are baffled to fight better,
> Sleep to wake."

The Challenge of the Sunday School

BY MR. MARION LAWRANCE

The Sunday School is a new thing, and becoming rarer every day. The rapidity of its development during the last twenty-five years is little short of a miracle; it is a miracle. The opportunities of the Sunday School are beyond power to calculate. Nevertheless we are not reaching the results we ought to reach, and on this account I come to you with the fourfold challenge of the Sunday School. This challenge is to the church and to every individual member of the church and particularly to the workers in the Sunday School.

CHALLENGE NUMBER ONE. A BROADER VISION. Visions are necessary, likewise tasks. "A man of all visions and no tasks is a dreamer; a man of all tasks and no visions is a drudge." What we need today is heaven born visions harnessed to the concrete tasks of the earth. Then something will come to pass. No life or enterprise ever functions without a vision. A vision precedes the definite task of building a house, securing an education, or directing a life. We are told in Proverbs 29:18, "Where there is no vision, the people perish." The church of tomorrow will match our vision of today if it is backed up by hard work and great faith. We have not realized the possibilities that are before us.

When God wanted to set Abraham apart for his great life work, He gave him a broader vision. In Genesis 15:5, God says to Abraham, "Look now toward Heaven." He changes Abraham's tent vision for a sky vision. Abraham had no son but God gave him a vision that night of a posterity outnumbering the stars. We have a right to a big vision in our Sunday School work. It is the greatest work in the world. All the dividends of the banks and stores and mines will some day vanish away but the Sunday School deals in dividends that are immortal and live to tell the tale in another world.

We deal with the greatest book in the world, the God-given book, the love-letter, straight from the hand and heart of our Heavenly Father.

We work in the greatest institution in the world, definitely instituted by our Master, His church. We work under the leadership of the Master Himself, the King of Kings.

We must have a broader vision of our Sunday School work, or it will never be what it should be.

CHALLENGE NUMBER TWO. A LARGER FAITH. We must believe that God has a place for us and that He will help us to reach that place. We must believe in ourselves. The Bible teaches us that if we believe we have the thing we ask for, we have it. We must believe in the Sunday School. For twenty-seven years I have devoted my life to it, and endeavored to study it from every angle, and I believe in it more today than ever in my life.

The Sunday School is the center of the firing-line, and the reason is plain—childhood is the hope of the world. We have the unsaved in the Sunday School at the right time while they are young and reachable. We have the workers to do the work in the consecrated staff of teachers and officers. We have the weapon with which to do the work, "the sword of the spirit," the Word of God.

The very bigness of the Sunday School in its wonderful work should enlarge our faith in it. There are 310,000 Sunday Schools in the world, enrolling 31,000,000 members. This number is growing at the net rate of a million a year or nearly three thousand a day. Out of the Sunday Schools there are coming into the churches, on confession of Jesus Christ as their Saviour, a thousand new members for every day of the year.

The men are taking more interest. Without doubt there are more than three millions of men past twenty-one years of age in the Sunday Schools of North America. Three-fourths, if not more, of the church's increase comes through the Sunday School. It is said that eighty-five per cent of all the churches in America first started as Sunday Schools.

All these things should enlarge our faith. Sunday School workers are builders, and not menders of broken earthenware. We can never measure the possibilities of any Sunday School, however small it may be. "You can count the seeds in an apple but you cannot count the apples in a seed." The church of the future that neglects its Sunday School will die. Any church can have the kind of Sunday School it wants if it will go at it intelligently, have the right kind of a faith, and a purpose that is bound to succeed.

Yet we find only one member of the church in four actively engaged in the Sunday School. Until this ratio is changed, the Sunday School will not mean to the church all that it may mean or should mean. Too many of our church members are doing nothing. A member of any church who will not work is no better than a dead man, so far as that church is concerned, and he takes more room.

CHALLENGE NUMBER THREE. **The teaching of the real Gospel.** Do not misunderstand me. We do have very much good teaching of the real Gospel but the measure is too small. The blood of Jesus

Christ alone can save, and this truth should be taught in every Sunday School. By Christ's own division, there are but two classes in any Sunday School:

1. The saved.
2. The unsaved.

"There is no other name under Heaven, given among men, whereby we must be saved." Acts 4:12.

Our religion is not a book; it is a principle. It is a person, the Divine Son of God. Education has been tried; it is good but it cannot save. Music has been tried; it is good but it cannot save. Art has been tried; it is good but it cannot save. Philosophy has been tried; it is good but it cannot save. Creeds have been tried; they are good but they cannot save. None of these things can make a foul soul clean but "There is a fountain filled with blood, drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains."

We have the only book with a Christ in it. There is much teaching about Christ these days but not enough teaching of Christ Himself. Jesus is Lord of all, or not Lord at all. Vital lessons hold; bookish lessons do not hold. The emergency that is upon us is too great for non-essentials. Let us make the central drive and be continually seeking to win souls to Christ. When one is trying to rescue human beings from a burning building, he has no time to stop to study the literature on the shelves or the paintings on the wall. Nothing will drive us to this task in an adequate manner but the constraining love of Jesus Christ. Any teaching that does not center in love falls short. Pestalozzi, the great Swiss teacher, said, "The central feature of instruction is not teaching but love."

Religion is a life, and it is not an easy life. This is its charm. John R. Mott says, "The call to heroism meets with an heroic response. Make the Gospel hard, and you make it triumphant." The modern church has too much to enjoy, and too little to endure, to develop its spiritual muscle. All missions prove this statement. We are told that the blood of the martyrs is the seed of the church, and it is true. The Christian Church never grew so fast in China as it did immediately following the Boxer Uprising, when thousands gave their lives as a testimony for Christ.

CHALLENGE NUMBER FOUR. **A Deeper Personal Consecration.**

Again, do not misunderstand me. The Sunday School workers of America are, as a class, consecrated to their work. No other class of workers I know can be compared with them for their devotion, diligence, and consecration. We need to remember that it is "not by might nor by power but by my Spirit, saith the Lord of Hosts."

Zechariah 4:6. But there needs to be a higher type of consecration. "Men are seeking better methods; God is seeking better men." There should be more prayer, more waiting upon God. Prayer is our source of greatest power. We cannot move the world, ourselves, but by prayer we can move the hand that moves the world. We cannot understand this marvelous power but we can use it. The timid, shrinking old lady that raises her feeble finger to stop the thundering street-car in a busy city does not understand electricity perhaps but she uses it, and it takes her home. We are told that on the occasion of the wireless message being sent from ocean to ocean, Mr. Wanamaker, being present at the Atlantic end, communicated with his friend on the Pacific Coast. After the messages had been given back and forth, some one present asked Mr. Wanamaker if that was not the most wonderful thing in the world in the line of telegraphy. Mr. Wanamaker is said to have replied, "No, I know of something more wonderful than that," and, taking a little Bible from his pocket, he read from the 34th Psalm, the 6th verse, "This poor man cried and the Lord heard him." Truly this is the most wonderful wireless telegraphy in the world, and we do not understand it but we can use it.

To the consecrated soul, common drudgery ceases to be common, and it ceases to be drudgery. We must be what we seek to have our scholars become. Character is caught, not taught. It is like the measles; you cannot give it to anybody else unless you have it yourself. Usually the way to Christ is by the way of a Christian. God's pathway to a heart is through a heart. A truly consecrated life becomes like Peter's shadow, a miracle-working benediction. Acts 5:15. The truly consecrated life is a humble, lowly life. The strongest weapons Jesus ever used to teach this truth were a towel and a basin of water.

Love never asks how much it must do but how much it may do. Love never seeks an easy place. When Jesus touches the heart it is not hard then to take time to prepare and to give minutes and days and the very life itself to the work. Jesus was thirty years preparing for three and one-half years' work. There is enough of this living fire in every church and Sunday School, if fully consecrated to God, to bring that church to a new experience. Let us remember that we are the lessons we teach. The Bible is to be carried to every creature on earth but the best binding for the Bible as Mr. Gordon says, is shoe leather. Our lives are living, daily sermons.

> "You are writing a Gospel, a chapter each day,
> By deeds that you do and words that you say.
> Men read what you write, whether faithless or true.
> Say! what is the Gospel according to you?"

Let us pray that the Gospel we write may preach Him every day

and let us work and pray as never before for the church and Sunday School with which we are connected. Success often lies just beyond the place where we are tempted to give up. Let us never be discouraged. No work done for God is ever lost. We are responsible for doing our best but we are not responsible for the results after we have done our best. The rewards of the Bible are promised to the faithful people, rather than to the successful. It often happens that when we think we have failed, we have really done well. The results are not always apparent at once but they are sure to come in the end, as sure as God's Word is sure.

"I shot an arrow into the air.
  It fell to earth, I knew not where,
For so swiftly it flew, the sight
  Could not follow it in its flight.
I breathed a song into the air.
  It fell to earth, I knew not where,
For who has sight so keen and strong
  That it can follow the flight of song?

"Long, long afterwards, in an oak,
  I found my arrow, still unbroke,
And my song, from beginning to end,
  I found again in the heart of a friend."

Leaving First Love

BY REV. MILFORD H. LYON, D. D.

Revelation 2:4.—"Nevertheless I have somewhat against thee because thou hast left thy first love."

The church at Ephesus was a great church on account of the greatness of its founder. It was established by the Apostle Paul himself. On one of his evangelistic tours he came to Ephesus and found a little company of believers there. To them he explained the way of life more clearly and they received the Holy Spirit. Though Paul was an evangelist, he settled down there three years as pastor of that church at Ephesus. There was no church in Paul's ministry that he seemed to love quite as dearly as he did the Ephesian Church.

It was great on account of its great history. Perhaps no church that the apostle founded had done more for the cause of Christ than the Ephesus church. It was to this church that Paul wrote his greatest epistle, that marks the high tide of his spiritual teaching, and tears away the veil that separates us from eternity, and shows us the mission of the Christian throughout the ages—to teach to angels the love and wisdom of God.

Note the tact of the Lord Jesus in commending this church. Christ is always much more ready to commend than He is to criticize or condemn. He begins by saying, "I know." Could any statement be more expressive than these two words? You may hide your life from your husband or wife. There is some husband here, perhaps, that has been unfaithful to his wife, or perhaps there is some wife who has been unfaithful to her husband—you may conceal your life from your child, you sons and daughters who have been concealing your acts and thoughts and desires from your parents—you may appear one thing to your friends and neighbors, but you cannot deceive God.

We are told that on the judgment day, every secret thing is going to be revealed. As you can go into that room where they have that X-ray machine, and they will take a Webster's Unabridged Dictionary and will put something on the other side of it, and then those rays will pierce through and reveal the thing on the other side, the all-seeing eye of God, the X-ray of the vision of Jesus Christ will penetrate into your innermost soul, and Jesus Christ will say, "I know," just as He said it to the church at Ephesus.

Comfort in Service.

There is, however, a comforting side to this. Many times when you have done your best in trying to do good to others, when you have been slandered, maligned, criticised and abused, there is something within that says, "Go ahead, you are doing right." The voice of Christ is speaking to your life. In that hour of trial, of affliction, of suffering and sorrow, when it seemed there was not an earthly friend you could go to there comes stealing to your side the crucified Son of God and says to you, "I know, I know."

"I know thy works." Note that this church was a working church.

Said the owner of a wholesale house when he sent a young man out to travel for the company and the young man made excuses as to why he could not sell goods. "We don't want excuses; we want orders." It isn't so much a question of how you do work, as whether you are doing it. Brandel's gospel promulgated in business is the gospel of efficiency. That needs to be preached in our churches. If business houses did not yield a larger return for the money and effort invested than do many churches they would soon be forced into bankruptcy. Many men successful in business are failures in the work of Christ. The church at Ephesus was a church that brought results, Jesus commends them for that, also for their labors. What is the difference between a church that labors and one that produces results? There is much of our labor for which we can never see the results. Note that this was a church that accomplished things, that produced results, but this was also a church that kept right on working hard, whether they got results or not.

Moreover, note that this church was commended for its patience. Jesus said, I know thy patience. By the law of compensation those who are enthusiastic are apt to be very nervous and fretful and easy to get discouraged. But these church members at Ephesus not only accomplished things, they produced results; but this was also a church that kept right on working hard, whether they got results or not. They possessed the grace of patience.

We are told that it was a pure church. It is one of the indictments that can be brought against many and many a modern church that they have many members that are a reproach to the church of Jesus Christ. I do not believe in church trials, but I do believe in making the preaching so powerful and direct and pungent that those who are living lives of wickedness and sin will get converted or else come and say, Pastor, I want my name taken off the church rolls until I am converted. We need a cleansing of the house of God. I would rather have a church of fifty members that knew Jesus Christ and

had given their lives to Him, than a thousand who are indifferent or antagonistic to Holy Ghost religion.

The Power of Habit.

A professor of literature at a famous college has said, "The best instruction in grammar is that which is inculcated in the mind of the child during its earlier years." To learn to speak a language correctly is not simply by rule or rote, but to make it a habit until it gets down into the secondary consciousness and you do it instinctively. It is a great thing to get a language in that way. Macaulay says of Milton that, "he spoke Latin not with the awkwardness of a foreigner, but with the negligence of a nation."

So it is a great virtue to get an instinct for purity, that will despise a thing that is off color, shadowy, low, or vile, a thing that has a taint or suspicion of impurity. If there is anything that makes my blood boil, it is to hear a man, in a company of men, start telling some story that is off color. It makes me want to grab him by the collar and kick him out of the house. This was the spirit of the Ephesian church. They could not endure things that were evil.

This was an orthodox church. Some people say it doesn't make any difference what you believe. But creed and character have the relationship of cause and effect. To have a great character you have to have a great creed, and it isn't until you believe the Bible is the Word of God and that Jesus Christ is the Son of God who gave His life to bring the lost to salvation that you can ever be a power in God's hands in winning this lost world to Him.

This Ephesian church was an unselfish church. There are many who will work earnestly in the church as long as they occupy some prominent place and their reputation or prestige is being enhanced.

They labor not for the cause but for their own interest. But not so with this Ephesian company. Christ said of it, "For my name's sake thou hast labored and hast not fainted." That was a pretty good church wasn't it? If Jesus Christ had sent such a message as that to a church in this city, and said, "You are a church that accomplishes things and brings things to pass, you are a church that keeps on working, a patient church, an enduring church, a church that has purified its membership roll, that believes in the Word of God, an unselfish church"—there isn't a person in this building that would not deem himself honored to have his name on the roll of such a church.

And now comes the words, like a bolt out of the blue, like thunder from a clear sky—"Nevertheless, I have something against thee, because thou hast left thy first love."

First Love.

"What is first love? First love is the love of the lover for his sweetheart. It is the love of the bridegroom for that young bride. It is the love that is as sweet and strong and fresh and fragrant as the odor of the apple blossoms or of the new mown hay. It is a love that is as bright and glorious as a morning in June. It is a love that welcomes trials to show its power, and a love that is glad to serve and to sacrifice for the object of its love. Yes, it is a love that courts danger, that welcomes hardship and perils; that is willing to pass through water or fire to show the intensity of its affection.

When I went away to college, I met there a brown eyed, brown haired, rosy cheeked girl, that looked to me different from any girl that I had ever seen. I cannot explain to you that feeling. There was a strange peculiar tingling and warmth about my heart that I could not forget and I was never quite so happy as I was in that girl's company—that college girl that is now my wife in my home, and the mother of my children.

Not long ago we went back to the reunion of our college class and hand in hand we spent a whole half day walking up and down the streets of that college town, and down along the shore of the old Iowa river, just as we used to years ago.

You may smile if you want to, but I thank God for that affection of first love. There are those here today who can testify to the same thing from your own experience—the power and the wealth and warmth of the first love.

Love For the First Born.

I believe you parents will bear me out in this: That none of us will admit that we love one of our children any more than we do another, but there is a peculiar feeling about the first born. I will never forget when that little fellow came into our home. I was the youngest of my father's family, and didn't know much about babies. Often Mrs. Lyon smiled when I tried to hold him I was afraid I was going to break that little fellow in two. When his grandmother came to see us when the baby was a few weeks old, I said, "now Mother Forest see how intelligent he looks."

Then I remember when he first started to school. His mother stood on the front porch as I went off with the little fellow that first morning.

I know you smile and laugh at me, but many of you have been the same way. One after another of our children and your children have started to school, until we are hardened to it. But that peculiar affection for the first born—can you understand what I mean?

It's first love. It's that love that came into your soul when you first received Jesus Christ as your personal Saviour and Lord, and you had the assurance of sin forgiven. It may have been back in the old country, or New England, or right here in this city. It may have been in one of these churches or in your own home, and how different the world looked. You seemed almost walking on air. All life opened up to you with a greater and mightier and richer beauty. You were glad to come to the class meeting or prayer meeting or Young People's Society, and give a testimony; you were glad to go to Sunday School and tell what Jesus had done for you. You were seeking opportunities to help your pastor and tell someone about Jesus. Oh, the joy that you had in personal acquaintance with Jesus. It was the wealth of affection of first love!

My friend, how is it now? Many of you are in religion as you are in your homes. When you started out you didn't have very much, just husband and wife. But you have gotten into society and this club and that organization, and you have a multitude of business cares. How little time and attention your family gets. You get estranged from your boy, you scarcely get acquainted with that little girl. You are living merely in your material possessions. Things have come into your life, material things, absorbing your attention, and sometimes you wish you were back where you were fifteen or twenty years ago, in that little house of three rooms, where there was that warmth of fellowship, and you had time for those that loved you better than life.

Society's Mad Call.

So it is in religious life. Society has come in. You have been interested in styles, in pleasure, in books, in money making, in the organizations of this world. You have been so busy that you have found no time for the development of spiritual life. You're like the case of the little boy who was asked, "Is your papa going to heaven?" The little fellow answered, "Oh, no, Papa couldn't leave the store long enough."

You have been starving and stifling the spiritual life. You have been simply dying at the top. You have lost your first love. There was a story that appeared sometime ago in a popular magazine entitled, "The diary of a neglected wife." It described a home where the husband was becoming interested in another woman and was making all sorts of excuses for his frequent absences from his home. At last the wife suspicioned the truth. Her investigations revealed the facts.

Can you imagine the feeling of that heart-broken wife as she went back to her home to eat her evening meal alone? Is

there anything more pitiful and pathetic than to see a household where a husband and wife still live in the same house, eating at the same table, going through the formalities before company and society, of domestic life—but love dead? Friends, that is hell.

There is only one thing worse than that, and that is for a preacher of the gospel to preach week in and week out, just because that is his profession, because he took a course at a college and theological seminary and it's the only thing he knows how to do. That's how he makes his living. Just preaching from mere routine, cold-blooded, dry, dead! Or, for a Sunday School teacher merely to teach from a sense of duty,or for a church member to attend religious services, or read the Bible or say a prayer in that dull monotony and routine from a sense of habit. Like a wheel turning around merely on the momentum that it had previously acquired, so to go on in the dull, formal religious routine without energy, without vitality, heart or soul in your service; Friends, that is hell too.

Is that your condition? First love gone? If first love is gone, everything is gone. Your name may still be on the church rolls, you may still have your place as a teacher of a Sunday school class, you may still have a place in the pew, in the prayer meeting, in the class meeting or evening service, but if that warmth of affection for the personal Christ is gone, cold and barren is your life—If first love is lost, God says everything is lost.

Jesus tells us, "Remember, therefore, from whence thou are fallen (Rev. 2:5), and repent and do the first works; or else I will come unto thee quickly and remove the candlestick out of his place, except thou repent."

The Crisis Has Come.

Friends, the crisis has come. You cannot go out of this auditorium this morning the same as when you came in. You are going to come back to first love. You are going to see that vision of the crucified Christ. His hands extended on Calvary's cross, bleeding and suffering and praying for the sins of the lost world, or you are going to drift farther and farther away and become hardened in heart. These three words He gives to you—"Remember, repent and return." Remember from whence you have fallen. Contrast your life as it used to be with what it is now. Repent. Change your mind. Turn away from the thing that is coming between you and Christ. You may love it dearly, but if it is hindering your spiritual life, give it up now, as you value your eternal soul.

Return—Do again the first works as you did when you began the Christian life. You have turned your back on the old life—don't you want to be known as a child of God? Hear the words of Jesus Christ to you—"Repent, and do the first works."

Have you been known simply as a good citizen, or have you been known in the church and out of the church, as out and out for Jesus. Business men, professional men, society women—have you been putting the same earnestness, the same thought and the same interest in your religion as you have in the affairs of business and society? Friends, there are hundreds here who should make the confession if they are honest—"No, I have not."

The Renewed Love.

Do you remember the story of Henry W. Grady, editor of the Atlanta Constitution? Although the whole country was shouting his praises, following his great speech on the "New South" at a Boston banquet, Henry W. Grady felt that he was losing his grip upon the realities of religion and his own spiritual experience.

Turning the key in the door of his private office one day he said to the members of his staff to look out for the paper for a few days as he was going away on a vacation. He started back to his old boyhood home in the mountains. The next evening just at twilight as his widowed mother sat on the front porch of that mountain home she heard the front gate open. "Why Henry, said she, this is a glad surprise. What brings you home now? I did not expect you." "Mother," said he, "I have lost my vision of God and I have come back for you to help me find it."

After supper and the dishes were washed he sat down on a footstool at her feet with his head in her lap, as he sat in the days when he knew God best. It was growing late and his mother told him it was time to retire. He climbed the little, rickety ladder that led to his room, and knelt by his bed to pray. Before he was asleep, his aged mother came to him, as she had in the "auld lang syne" to kiss him good night and tuck the covers in around him, Henry W. Grady did not sleep that night. He spent the hours in recollection, in meditation, and prayer. But the next morning, when he kissed his mother good-bye, to go back to his office at the Constitution and the busy work of life, he said, 'Praise the Lord, I have gotten again my vision of God.' Six months later, God called Henry W. Grady home to heaven.

There are those here today, who have been active in church work, whose names are on the church roll, but you have lost your vision of God. You have lost your first love. You have not had the joy in Christian service you used to have. You are either going to consecrate again your life to God that He may use your influence and example for bringing others to Jesus Christ, or you are going gradually to drift away until you have totally lost your hope of heaven. Come back to first love now.

Spiritual Progress of the World

BY REV. JOHN A. MARQUIS, D. D.

Every man who reads today is not allowed to forget that he is living in a wonderful age. The reminder is in place. In scientific discovery and mechanical invention there has been no section of human time like the past century, particularly the last 25 years of it. We think at once of the X-ray, wireless telegraphy, the airship, the submarine. the automobile, the phonograph, radium, moving pictures, the germ theory of disease, and so on. The 19th century was wonderful enough, but the decade and a half of the 20th century we have lived through has already outdone it. Most of the discoveries and inventions mentioned above have either been achieved or perfected since the present century began. In addition to this, during the past sixteen years the Panama Canal has been begun and completed, the North and South Poles discovered, China has become a republic, Turkey a constitutional monarchy, the greatest history-making wars of all time fought through or now being waged, wealth has multiplied enormously, almost every industry and interest of man has become organized, and education is well nigh universal. Reforms that were the vaguest of dreams two generations ago are recognized and commonplace actualities today.

Materially and intellectually the human race has come to its own in the past 100 years in a marvelous and miraculous way. Our mastery over nature is becoming more certain and dominant every day. Have we kept pace spiritually? Has religion shared in the astounding progress of the past century? Some religions have not. Mohammedanism is distinctly weaker in prestige and power than it was 100 years ago; so is Buddhism and all the hoary faiths of Asia. But what about our religion? Has Christianity been left out or behind in this forward-going and wonder-working age of ours? Some people think so. We are daily told in certain quarters that it is a failure, that the Church is losing ground and faith in the Bible taking its place with other exploded myths and legends of the past. Christian leaders have ignored these reiterations until a good many Christians have begun to fear that they are true. But what are the facts?

When the 19th century began the Christian population of the world was two hundred millions. When it closed that population had doubled and has now risen to nearly five hundred millions. This means that Christianity grew as much in the past 100 years as it did in all the pre-

vious 1800 years of its history. In our own country, where the charges of failure have been loudest and most persistent, the record is even more remarkable. In the year 1800 there was one church member in the United States out of 18 of the population; in 1900 there was one out of three, and in 1916 the proportion is two out of five; that is, the church population of America in 116 years has risen from less than 6 per cent to 40 per cent. Prof. McMasters in his history of our country says that the outstanding feature of world history during the 19th century was the rise and growth of the United States of America. He points out that the population increased fifteen fold—from five millions to seventy-five millions. But the membership of the Christian churches of America increased during the same time, not fifteen fold but more than seventy-five fold. So we may logically and truthfully insist, that so far as numbers are concerned, if Christianity in America is a failure then the nation itself is five times more of a failure. The most rapidly growing institution on our planet is the Church of Our Lord Jesus Christ. This growth, moreover has not been among the backward but among the forward peoples of the world, the very people who have been the makers and leaders of the material and intellectual progress noted above. Christianity has not only not fallen behind but it has led the procession of the world advances of our modern age.

This means that our fathers did their work well. In America their problem was to fasten Christianity on the civilization and institutions of the new world, and they succeeded. Nothing can happen to make the civilization of America Mohammedan or Confucian or anything else than Christian.

But their problem is not ours. Ours is to make our Gospel penetrative and intensive, to send it into every area of our life and make it dominate society, business, government and every interest that engages our hearts. It is ours to deepen as well as to widen it, and there is a great hunger for just this kind of propaganda right now. Men are weary of seeing Christianity a mere profession of personal faith. They want to see it translated into life and applied to the whole of our human world. There never was a finer day to preach the totality of Christ's salvation than now.

Peter's Venture on the Water

BY REV. JOHN McNEILL, D. D.

Text—Matthew 14:28-33

"Peter answered and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come. When Peter was come down out of the ship he walked on the water to go to Jesus. See here something illustrative of the character of Peter and illustrative of the character of faith.

What are we to say about Peter? As we look at him climbing down out of his boat to go to Jesus, different views are taken of his conduct. Some say: "Ah, this is just, in its way, a rehearsal of the tremendous downfall that is to come by-and-bye, when he who said so loftily 'Though all men should forsake Thee, yet shall not I,' shall deny his Lord and Master with oaths and curses." "Here," they say, "is just a rehearsal of that over-confidence and over-boldness. He climbs down out of the boat to walk upon the water, only to bring himself in danger of a watery grave, but for the Lord's help." I think that that is an extreme view. I would rather take the view that Peter, at the beginning, at any rate, was right in what he did. My one great regret is that he did not carry it through well. It was well begun, and, according to the proverb, "Well begun is half done." But no amount of proverb can make half done whole done, and it was the other half in which he failed. Yes, he began well. We are glad that the Gospel narratives contain a story like this. If it had not been there, commentators would have been sure to say, as they read the the narrative, "Now, why did these disciples get still more alarmed when thy saw a vision of Christ, or what they thought to be simply a vision, though He assured them that He was the same Jesus who had left them but a few hours before?"

Why did they get still more alarmed? They would probably have said, "Here was a splendid chance for Peter or for John, or for some of them to lift themselves out of their fear and out of their alarm and to go to Him on the sea." We are glad that the Gospel narratives contain a story like this. What a pity that Peter did not push on and make the whole journey. Let us learn some lessons for ourselves out of his beginning and out of his subsequent failure.

This was a new thing, an entirely new thing, and that is one of the blessings of it. There are great outcomes in faith in Jesus Christ if we would only yield to these outcomes when they struggle within us. Faith in Jesus Christ is anything but dull and flat and stale and unprofitable. Alas, alas! many of us make it that. There is a little glow and a little quiver when we first come to Jesus, and then everythings fades away into the common light of day until we come to our death-bed, when we again hope for great revelations of the Lord, and a marvelous increase and accession to the lifting and glorifying power of faith in Him. But here Peter certainly leads us right. We have no idea, virtually, says Christ—and Peter so far is a proof of it—of what faith can do until we try. "If ye had faith as a grain of mustard seed, ye should say to this mountain, Be removed into the midst of the sea; and it would obey you." What does that mean? I believe it means what it says. The Lord Himself is a proof of it. He did all His work by faith. Here as a man, subject to all our limitations of time and space of a sinless kind, yet through faith He lifted Himself up, and laid hold of the eternal will, and found that nothing to Him was impossible. So with His people after their own measure. "The works that I do shall ye do also." A something like that with a great suddenness came into Peter's soul. "Why should not I go to Him?" and the work that Christ did he did also for a time. Peter walked on the sea to go to Jesus. On this morning there may come to some of us such an accession of faith. "Lord, if it be Thou, bid me come to Thee on the water. Lord show me a new thing. Give me faith in Thee. Give me strength: give me elevation. Let me see what I have never seen before. Let me bring out of the treasure-house things new as well as old." The Master was not displeased. The Master did not speak back quickly and say, "Peter, Peter, thou art allowing that worst thing in thee to come uppermost." Nay, I believe that the Master was pleased. The Master was glad to see the thought of such a thing dawning within his disciple's soul, and He only uttered one word, and that was "Come." "Come to Me." Oh! that the Church of God today, in the midst of all her distraction, might suddenly realize that there is a pathway out of it all to great success, if we would only open our eyes and have faith in God. It is time we were reaching out to new exercises of faith for ourselves, and striking out to new works of faith and love to the souls of men under our Master's eye.

"Behold the glories of the Lamb,
  Amidst His Father's throne,
Prepare new honours for His name,
  And songs before unknown."

Peter prepared a new thing, but before he got the whole length he spoiled it. Let us begin where Peter began, and go on. It was well conceived, it was well begun—all commentators to the contrary notwithstanding. It is easy for us to sit at home in our quiet study, surrounded with all our books, and to say, "This is Peter at his worst."

My brother, my sister, this applies to you. Some time ago you did something like this. You were called rash by the critics, and reckless, and inconsiderate. And the trouble is that you allowed those critical voices to come in upon your own spirit and to find a re-echo in your own breast. And now it turns out that you were rash, and reckless, and inconsiderate, because these criticisms told upon you—because these criticisms reduced you. If you had simply allowed them to blow by you like the idle wind, you would have carried that scheme to success; and then instead of coming round about you and saying, "We told you so; you never should have done such a thing," we should all have been around you praising you. You have done really a great deal of damage, more than you think, but it is not because you attempted the thing: it is because you did not carry it out. "Nothing succeeds like success," either among commentators or other people; and if you had only done the thing well, we should all have swung round to your side, and we should all have imitated you. Do I speak to any brother to-day whose heart is meditating some new thing—a wild thing, an utter absurdity to a low tone of faith? God speed you. On you go! I should like to see it done. I do not know that I would do it myself. It is safer, and keeps your clothes dryer, to sit in the boat; but if you think you can go out, mind you, I would like to see it done. I believe I should cheer you on. "Well done, Peter!" I would like to see some reckless thing done, for we have all got too much flattened and battened down. In such a time as that, Peter's faith, just for a brief moment, stretched up to the true height that faith always ought to be at. When you see Peter climbing down out of that boat, as one has said, with the storm-light on his face, and the spray in his hair, you get just one glimpse of what Peter, by the grace of God, was always meant to be, and what you and I, by the grace of God, were always meant to be—a people filled with such a vision of the eternal Christ of God, that all things seen and temporal fall away from us and utterly lose their power to hamper or discourage us; a people in whom faith is sublimed to its highest reach and its loftiest and most noble exercise.

Walking on the water was impossible; but Peter did it so far. "When Peter was come down out of the ship, he walked on the water to go to Jesus." He did it; that is the puzzle of the commentators. It was not a commentator he was going to, or he would have said, "Stay where you are, you fanatic! stay where you are." No, he was

going to Jesus, and Jesus said, "Come! come! come!" He is always glad to see faith come and lay hold of Him.

"When Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid, and began to sink, and cried, Lord, save me." What marred this beautiful story was that the commentators' spirit got into the poor fellow. After beginning so well, he began to get cautious. After beginning at such a sublime height of faith, he feared, and came down to the poor pitiful level of a Kantian philosopher, subject to the categories of space and time. He began in the spirit, and he ended in the flesh. He became carnal, and walked as a man, or, rather, he sank as a man.

"When he saw the wind boisterous." It is a pity that we should ever get so keen-sighted as to see the wind. That is getting far too sharp on the temporal side of things. We ought to be blind to the wind. We ought to be deaf to its noise, and deaf to the roaring of the wave. If we would glorify God, and if we would show what faith is in its essence, and substance, and outcomes, we must go on as we began, "looking unto Jesus, the author and the finisher of our faith." But when he saw the winds, he gave up faith. As somebody says, he began to be sensible that it was after three o'clock in the morning, and a rather wild morning at that; and down he went, quicker than I can take time to explain it. You have to forget all about what o'clock it is. You have to forget all about this nineteenth century. You have to forget all about your surroundings, if you would know God, and do His work, and serve the hour. There has to be a splendid inconsiderateness.

We are paralysed by thinking, and considering, and calculating. We say that we are walking by faith, and it is almost an infinite lie. We are walking by sight. We are walking by committee-men. We are walking by human foreknowledge and foreseeing, and a good deal of it taking the shape of craft, and mechanism, and artifice. We are trying to invent some kind of cork soles, rather than to walk by faith. Peter began well. Who did hinder him? He tripped up over his own feet. For when a man begins to walk the waters he has to forget these ordinary means of locomotion. Let me put it plainly. Suppose I were so far "left" as to walk from here to the clock-gallery, it is perfectly evident that before I began I should need to be delivered from all consideration of such things as feet, and from all such considerations as those belonging to specific gravities. I should need to forget science and a great many things. Of course, somebody is very quick to say, "Preacher, you would not only need to forget feet, and you would not only need to forget about science, but you would need to take leave of your senses." My dear friends, I beg your par-

don. If Christ stood above the clock, and said "Come," that would considerably alter the situation, would it not? That is precisely the situation here. Christ stood upon the sea and said, "Come," and faith on Peter's part was not irrational. It was reason sublimed to its highest function. It should never be less. Never; you will not get that in the philosophy books, of course. You will get that here in the Bible, and only here. No, Peter was right when he began, and these considerations only pulled him down, "and enterprises of great pith and moment, with this regard, their currents turn awry, and lose the name of action."

"When he saw the wind boisterous, he was afraid, and began to sink, and cried, Lord, save me." Even when he is down he helps us; supposing he IS rather far away from us when he is coming out of the ship. I am afraid we are very much like him now. Will we learn from him even now? Poor sinking brother, sinking sister, going down, and down, and down, merged, but not submerged, as Augustine, I think, has put it, would you be lifted up, would you be brought to peace and safety, would you be delivered from the storm that is blowing through your rigging, and would you be calm and quiet? Then here is the way to peace—"Lord, save me." One eager, quick, urgent cry, "Lord save me." Peter at his worst is more helpful than some of us at what we seem to think is our best. Whether walking on the sea, or sinking in the sea, there is something about Peter to give us help. Now, suppose that he was utterly away from us, and we could not get any use of him when his faith rose to such—I am almost inclined to call it such a perilous height, why not get some good of him here? You are sinking. The water is up to your lips. Let your prayer be "a solitary shriek"—

"The bubbling cry of some strong swimmer in his agony."

Do not perish without a cry—"Lord, save me!" Young man, young woman, you are sinking, you know it; deeper, deeper, deeper, every week you live in the world, down into this black, seething, boiling sea. Learn from Peter that all the distance between imminent destruction and salvation is bridged over when thy soul has cried, "Lord, save me!" Business men, you are sinking, making shipwreck of faith and of a good conscience. Down there in City life, where the great tides meet, your ship is being battered to pieces. You are going down. Peter's prayer is your only hope. It absolutely fits you. It is not a "wonderful" prayer. I hear men whose prayers are phrases; and I read prayers that are far too fitly phrased, I am afraid. There is no eloquence about this prayer. It is a cry for help, rising on the shrieks of the tempest. Therefore, is it the splendid prayer it is. There was a fine earnestness about it that redeemed it from all risk of being rude or vulgar: "Lord, save me!" When will we learn to

pray? I do not ask that the Church should resound with Peter's cry, but I do ask that the dumb devil should be cast out of us, and that from not a few hearts here, because of the desperateness of the case, Peter's prayer should be wrung out, "Lord, save me! I perish!"

"And immediately Jesus stretched forth His hand, and caught him, and said to him, O thou of little faith, wherefore didst thou doubt?" It takes a great deal to translate what Christ put in a composite Greek word, "O thou of little faith"—OLIGOPISTE ("little-faith one").

"Wherefore didst thou doubt?" It is not "Wherefore didst thou start?" but "Wherefore didst thou doubt?" And after all, when we think of it calmly and quietly to-day, why did he doubt? When the Lord takes him by the hands and lifts him up, and plants him on what for the time is a sea of glass beside Himself, He virtually says, "Peter, Peter, where were your wits? Why, man, some time ago you did leave that same boat. Of course, then it was upon shore, but you left that same boat suddenly. You turned your back on it, and turned to Me. On that afternoon when I said, 'Follow Me, and I will make you fishers of men,' you immediately arose and left your boat. It was just the same thing that you were going to do this morning. Spiritually it was precisely the same. O thou of little faith, why shouldst thou leave the boat on the land to come to Me, and not see that it was precisely the same thing to leave it on the sea and come to Me? Since you left it on the land to come to Me, have I allowed you to perish? Your boat was your support then, humanly speaking. You gave it up. You kicked it from below you. Did I allow you to sink? Have you come to rags, and wretchedness, and poverty since you gave up your fishing-boat? Answer Me: Wherefore didst thou doubt? It brings no credit to Me, Peter, and brings still less to thyself, to begin so well and end in this fashion." And the same sting is in the Master's tone yet: "Wherefore didst thou doubt? Thou art bringing no glory to Me. Thou art belying all thine own profession." There was no answer. Peter was dumb; and we are dumb. Oh, soul of mine, what ails thee? What frightens thee? When wilt thou be still and know that He is God, and that thou art always within earshot and arm's length of the eternal One? It is a stinging question. We begin well. What has come over us since? I am speaking to some of us who have been long in the faith. It is a good long time now, my brother, since you began discipleship. You ought to be covering yourselves with honours and degrees by this time, and where are you? Young believers who look at you are utterly misled. Young believers who look at you, instead of getting the idea that the life of faith through grace must be a steady and continual walking above the waves, the heavings, and tossings of this earthly scene,

are led to believe that, although at the first the Christian profession may have about it a wonderful elevation and a wonderful overcoming power, still as you go on and on it means getting down to midleg, and then getting down to the waist, and at last being barely able to keep your head above water. Is not that what they are apt to gather from us?—that it is not a path that shines more and more unto the perfect day; but that the path of the justified, the way of the believer, is a path that gets heavier, and more and more toilsome, as the time is prolonged. That does infinite harm. Let us hastily put ourselves right. Wherefore didst thou doubt? I have no doubt that standing there beside Jesus, Peter felt differently now—glad that he had begun, and ashamed that he had so bungled the business.

Let us be possessed to-day with the same mixed feelings. They will do us a world of good. Let us be lifted high up when we look at Christ. Let us be greatly chastened and rebuked when we remember what poor use we have made of Him. Why should we be afraid? David said it long ago—"Why art thou cast down, O my soul? Why art thou disquieted within me?" Now, why? There seem to be reasons. "Lord, have mercy on me. Remember what a wild morning it is. See how these waves rage and toss." Still the Master dares to say, "Wherefore didst thou doubt? You had no right to doubt." Unbelief out there in the world and out there in books —a spirit of doubting— is mightily praised, and gets a great deal of attention to itself. But here in the Bible it is always a stupidity —always an unreasonable thing, with nothing to say for itself when the Lord questions it. You do not find Peter saying, "Wherefore did I doubt, blessed Master?

"'There lives more faith in honest doubt,
Believe me, than in half the creeds.'"

No, he did not think of it. He said nothing. Doubt has nothing to say for itself. Oh, let us come back to unquestioning faith. Peter walking on the sea to come to Jesus—that is the type, that is the picture for the individual believer and for the whole Church. That is where we should be, and Christ says to us, as He said to him, "Come;" and He says to us also, as He said to him, "Wherefore didst thou doubt?"

Another Gospel tells us that after this was done the disciples were willing to receive Him into the ship; and therein is a parable, and with that I would like to close this brief comment on this interesting part of this interesting story. There are two ways in this business. We may obey the call of the Master this morning—"Come to Me;" and that is His call to all hearing my voice to-day. Whatsoever be your condition, the voice of the infinitely gracious Saviour, as He stands on the eternal shore, is—"Come, come to Me." May it soon

fill the whole world with its music, "Be not afraid: it is I. Come, come to Me." Well, but if that is too great a strain upon us—if we sit back in our pews, as most of the disciples sat back in the boat, and feel that it is beyond us, there is another way of putting it. "Then the disciples willingly received Him into the ship." Try that way. If the one way does not bring relief, perhaps the other way may. If the active side does not, perhaps the subjective side may throw light upon the matter. Say to Christ, "Blessed Master, come into my boat. Dear Lord, I am afraid to move. A great tempest lies upon me. I do not see how to come; but if Thou wouldst come into my ship, that would be the same thing, would it not?" Then will you, where you sit, say to Him, "Lord, come to me; Lord, speak peace." That is all He wants. He will answer you; but He will stay outside if you do not want Him on board. He will not force Himself upon you; and as long as we are either affrighted or positively unbelieving, we are outside of Him, and He is outside of us. But He gives us the opportunity. As on that morning long ago, He comes this morning into this assembly, and He goes right past the pew. He makes as though He would go farther, to call out your faith, to let you understand the situation, and grasp the skirts of this happy chance. As He comes past you, as you are toiling, moiling, sweltering, sinking, cry to Him, "Blessed Master! Man ahoy! Come in! Come in! Come in!" Or, to put it the active way, leave every mortal consideration that would keep you back, and go right to Him, all things to the contrary notwithstanding. Say to your soul, "There He is, and I am in the middle of an awful turmoil and conflict, and it just seems as though it were utterly impossible to do anything but to go down.

Soul, go to Him. Leave all and clutch Him You will not stick in the middle as Peter did. One bold little push, man, and you are in His arms. Take the first step, and the grace that enables you to take the first step clear of self, clear of unbelief, will hold you up till eternity's end. There is no doubt about it. He who begins has, in the beginning, the pledge of the ending, for it is Christ who begins in us. What are we afraid of? Why is it that we doubt? Why is it that we have no faith?

Again, I say, the Master's word is "Come;" and the great Day will show this—that all human speech has just run itself up into "Yea, yea," in answer to Christ's "Come," or a dour, dogged, hell-bound "Nay, nay." All speech has that in it—"Yes,

" 'O Lamb of God, I come,' "

or else, "No," kept back either by fear or whatever it be. And in the day for which all other days were made, God Himself will only have two utterances. One utterance will be the re-echoing, the final utterance of that: "Come, ye blessed;" Or else the thunder tone of the other word: "Depart, ye cursed."

The Triumphal Climax

BY REV. O. A. NEWLIN

"I have finished the work which thou gavest me to do." John 17:4.

The life of Jesus came to a triumphal climax. Some men reach a climax in early life, and then in later years are forgotten because of their inactivity. Not so with Jesus. His mighty works were done in the last three years of His life, and the last week of the third year eclipsed the entire first year of His ministry. It requires one-third of Matthew's, two-fifths of Mark's, one-fourth of Luke's, and nearly one-half of John's Gospel to relate the events within one week of the Cross. We go no further than the thirteenth chapter of John until we enter upon the last twenty-four hours of this illustrious life. It was during these last hours that He spoke the words of our text He knew the end was at hand. He knew His work was completed, and He was now ready to return to the Father.

Jesus was not spasmodic in His devotion to the cause which brought Him to earth. There was a sublime application to this work during the eighteen silent years, for He emerged from them with the Sermon of the Mount upon His lips. This devotion brought Him from Nazareth to Jerusalem and baptized Him with eloquence. Men speak of Alexander the Great, of Charlemagne the Great, and of Napoleon the Great,—will you accept the title of Jesus the Great? He was great in His BIRTH; so great that Heaven sent its brightest star to illuminate His manger cradle, an angel choir to sing and wise men and shepherds to worship. Our Christmas is but a smile from that cradle. He was great in His NATURE; so human that He wept with Mary and Martha at the tomb of their brother, so divine that He said, "Lazarus, come forth." He was great in His MESSAGE; so great that the common people heard Him gladly, wise men and doctors of the law marvelled at His understanding and answers. He always "spake as one having authority." He alone could say, "I am the resurrection and the life." He was great in His INFLUENCE; so great that He did more in the three brief years of His public ministry to make manhood strong and womanhood beautiful than all the philosophers of ancient and modern times. He was great in His DEATH; so great that He never shrank from the cross and those who stood by and saw Him die, said, "Truly this was the Son of God."

May the Spirit of God illuminate our vision and enlighten our minds as we look upon Him in the dying hour.

I. The Cross Upon Jesus.

In speaking of His Triumphal Climax, I invite you to come with me and we will pass over the holy ground with Him during these last twenty-four hours. The student of the crucifixion notices many marvelous things which escape the less observant. All the actors in the drama of the Gospel history appear on the stage in this last scene as if compelled by an inexorable fate. Sadducees and Pharisees, governors and priests, disciples who were loyal to Him and those who would sell Him for silver, men who loved Him secretly, and women whom nothing daunted, all passed into His light and in passing received their judgment. This is not the deft conjunction of the writer of fiction, not the artifice of discerning literature. It is the finger of God. No man with right intelligence, who lays aside all prejudice and eliminates bias from his mind, can tread this holy circuit with the Master, behold all that was done unto Him and hear His reply, can look upon His pierced hand and hear His seven sentences from the cross, and come to any other conclusion than that He was more than human, joining the centurian who, "when he saw what was done glorified God, saying, 'certainly this was a righteous man'."

These last days have been strenuous ones and now with His disciples He partakes of the Passover Feast. The early evening is spent with them in personal conversation. He then gives them the bread and wine, emblems of His broken body and spilled blood, and tells them of His crucifixion and how they will all be offended in Him before the morning. He then enters the garden of Gethsemane and stations the disciples to watch in prayer with Him; but, being physically exhausted, they soon fall asleep, and there He agonizes until great beads of perspiration like as of blood stand upon His brow.

For what does He thus pray? What is the cup from which He seeks to be delivered? Here scholars differ. Some are inclined to think Jesus was praying to be delivered from the cross, that the humanity of Christ was shrinking from the awful death of crucifixion and pleading that, if in any other way the world could be saved from sin, He might be spared from this shameful end. Others believe He was praying to be spared from the mob who were now seeking Him, that He might not meet death before reaching the cross; that in fulfillment of His own statement He might be lifted up as Moses lifted the brazen serpent in the wilderness. But neither of these explanations satisfy me, for did not Jesus say, before leaving the garden, with reference to His defence, "Thinkest thou that I

cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?", which means He could have saved Himself from the mob and delivered Himself from going to the cross. I do not believe He feared the one nor shrank from the other. The cup from which He prayed to be delivered was something more than is implied in either of these explanations as we shall presently see.

Then came the betrayal. A band of men and officers from the chief priests and Pharisees came with torches and weapons, Judas Iscariot leading the way, to lay hold upon Him. Jesus voluntarily submitted Himself, requesting Peter to sheathe the sword with which he boldly offered defense, assuring him, in the words above quoted, that at His request twelve legions of angels would have been sent from the Father. It must have been about the hour of midnight when they bound Him and led Him away to the judgment hall. The mob met with no resistance. Of the friends of Jesus, only Peter and John followed after Him, and they kept at a safe distance.

Next came the trial. It was probably three o'clock in the morning when they led Him to Caiaphas the high priest, where the scribes and elders were assembled. "Now the chief priests, and elders and all the council sought false witness against Jesus, to put Him to death, but found none. At the last came two false witnesses." "But their witness agreed not together." Jesus was then brought before Pilate the Governor. Pilate "knew that for envy they had delivered Him," and in fulfillment of the custom of releasing one prisoner at the Passover feast he chose to release Jesus; but to this the multitude would not consent. There was a succession of trials, six in number; three each in the ecclesiastical and the civil courts, all of which were illegal if for no other reason than the hours at which they were convened.

While these trials were in progress, occurred the denial of Peter, the sad story with which we are quite familiar, and the remorse of Judas. Poor fellow! "When he saw that Jesus was condemned, (he) brought again the thirty pieces of silver to the chief priests and elders saying, 'I have sinned in that I have betrayed the innocent blood.'" He then departed, and took his own life. This is the witness they should have had before the council. He knew what he was talking about. The determined mob demanded the release of Barabbas; "then Pilate said unto them, 'What shall I do with Jesus which is called Christ?' They all said unto him, 'Let Him be crucified.' And the governor said, 'Why, what evil hath He done? I have found no cause of death in Him. I find in Him no fault at all.' But they cried out the more saying, 'Let Him be crucified.'" The governor's wife also called Him a "Just person," and so He was; but with Pilate's permission, the mob shouted, "On to Calvary."

In derision they cried, "See the king!" Ah! if He is a king He must have a robe, so they "stripped Him, and put on Him a scarlet robe." If a king, He must have a crown, "And when they had platted a crown of thorns, they put it upon His head." What sort of a king would that be who had no scepter? So they put a reed in His right hand; and "they bowed the knee before Him, and mocked Him, saying, 'Hail king of the Jews!' And they spit upon Him, and took the reed, and smote Him on the head.'

"The deepest trials that we know
A higher grace discloses;
Men saw the thorns on Jesus' brow,
But angels saw the roses!"

That was a trying week through which He had just passed. The physical strength of His followers was altogether exhausted as seen in the garden and Jesus had neither rest nor sleep. What a night that must have been! The evening was spent in the upper room with the disciples, then followed the agony in the garden, then the betrayal and trial, and now our Lord sinks beneath the weight of the heavy cross on which He is to be crucified. The wonder is He has been able to endure the physical strain and treatment to which He has been subjected. "Surely He hath borne our griefs and carried our sorrows. He was wounded for our transgression, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. He was oppressed and He was afflicted, yet He opened not His mouth; He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth."

A great Savior. Great in His birth. Great in His nature. Great in His message. Great in His influence. And marvel of marvels, His greatness in death. In the shadow of the cross He deliberately prays, "Father, the hour has come, glorify thy Son, that thy Son also may glorify thee. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." When they placed the cross upon Jesus His humanity was crushed beneath its weight but murmured not, for He was silent; when they placed Him upon the cross His divinity triumphed over the shame and He spoke seven assuring sentences which I now ask you to hear. I do not know that the order in which they are given is correct, in this we cannot be certain. They are all very short. Three of the seven are prayers and all give evidence that they spring from the heart that is more than human. May

the Spirit of God give us in this hour a vision of Him who is fairer than ten thousand and altogether lovely.

II. Jesus Upon The Cross.

In the first utterance from the cross we see the SPIRIT OF FORGIVENESS. At nine o'clock the cross was lifted into place and Jesus was nailed, hands and feet, to die as the crucified die. The silence of Jesus all these hours has been the marvel to those who took His life. Soon after the last spike had been driven, the rejoicing mob was silenced by the awe of the scene, for "sitting down they watched Him there;" "Hark!" says one, "He speaks." What is the first sentence from the cross? It is a prayer. Listen! "Then said Jesus. 'Father forgive them, for they know not what they do.'" Luke 23:34.

No word of complaint. No thought of His own suffering; but He pours out His heart to God in behalf of those who took His life. What better evidence than this could any want that He who thus speaks is more than human? What a practical application of His teaching in the Sermon on the Mount, "I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you." Jesus never taught what He did not pratice. The hardest thing He ever asked us to do He practiced to the last minute of His life. To have censured and condemned those whose hands were dripping with one's own blood, would have been most natural. To have forgiven when forgiveness was earnestly sought would have been the highest act of humanity. But to pray that those who are yet rejoicing over their heinous crime might be forgiven, is divine. Such a Saviour is ours; how can you longer reject Him?

In the second sentence we have His PROMISED PRESENCE. The cross upon which Jesus was crucified occupied the central position of three. On either side of Him was a thief dying by crucifixion. It is said one of these men "railed on Him." But the other answering rebuked him saying, 'Dost thou not fear God? We indeed justly suffer; for we receive the due reward of our deeds; but this man hath done nothing amiss.' And he said unto Jesus, 'Lord remember me when thou comest into thy kingdom.'" Then came the second sentence from the cross; Verily I say unto thee, to-day shalt thou be with me in Paradise." Luke 23:43.

Jesus never failed to hear the cry of a penitent sinner, not even in the hour of death. He could only pray the Father, to have mercy upon the hard-headed mob, but to the penitent thief who sought forgiveness, He opened the gate of Paradise into which they were

soon to enter. He who heard the cry of a lost soul in an hour when His own life's blood was ebbing away, will hear the cry of a penitent soul to-day, for He is now at the right hand of God to make intercession for us.

In the third sentence from the cross we have the GREAT TRANSFER. Jesus before departing made His will. If someone should compile a volume containing the wills of those who have so benevolently and judiciously provided for a thousand charities, it would be a helpful book in the hands of all who have the solemn responsibility of disposing of their life's savings There have been some remarkable wills made in recent years, unique in their brevity and clearness. The will of a recent capitalist conveyed property to the value of one million dollars a word. Our Saviour's will contains but seven words. In brevity, clearness and scope it stands without an equal. He was a poor man. At His birth He was placed in a borrowed cradle. When He read in the synagogue the book was borrowed. A fisherman loaned Him a boat for a pulpit. The only record of His riding tells of the borrowed beast. He had no home, not even a place to lay His head. His first pillow was straw, His last was a wreath of thorns. His first companions were cattle, His last thieves. He was crucified on another's cross and buried in the tomb of Joseph. Why need He make a will? He had just one treasure in the world, this He passed on to a friend, and the will of no millionaire ever conveyed more than was transferred by those words of Jesus.

At the noon hour there came a darkness over the earth such as was never before nor since witnessed. Amid the friends gathered at the foot of the cross there stood one kissing His feet and bathing them with her tears, the dearest life in all the earth to Him. Yes, a true mother will follow her son to the cross and a true son will thoughtfully care for his aged mother. We believe this mother was now a widow, age had already begun to manifest itself in infirmity, and Jesus lovingly provided for her declining days. Our Saviour is divine, but He was also human, and every chord of affection was stirred in His heart in thought of His mother. What could He do for her? Happy thought! Here is John, my truest friend; I shall will her to him. "Now there stood by the cross of Jesus, His mother. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, 'Woman, behold thy son!' Then saith He to the disciple, 'Behold thy mother!' And from that hour that disciple took her unto his own home." John 19:25-27. Yes, He willed His mother to John. It is a pleasant thought to know that John lived to a very ripe age, and without question he was true to his trust and provided for the mother a good home all the days of her life.

In the fourth sentence we see the PHYSICAL SUFFERING of Jesus. Twice in the life of Christ He asked for a personal favor. Only twice, notwithstanding He was a poor man. He performed many miracles, but never to meet His physical needs or to add to His personal comforts. He fed the five thousand in the wilderness, but He went forty days without food, and was afterward an hungered. I repeat, but twice did He ask a personal favor. He asked for the same thing each time. He asked for the most common and plentiful thing in all the world, and was denied both times. We would not deny the most suspicious-looking tramp that came with a like request. Who would refuse a drink of water, especially when it would relieve suffering?

Jesus, when weary with His journey, was resting at the well, and asked the woman of Samaria for a drink. She could not understand how He, a Jew, would ask her, a Samaritan, for a drink, and when He spoke to her about the water of life, she ran with joy to the city without granting His request. And now while on the cross He says, "I thirst." John 19:28. It is said the loss of blood produces a burning thirst otherwise unequalled. When He suffered thus He asked for water, and those in charge of crucified bodies taunted Him by dipping a sponge into vinegar and offered Him that instead. Thus they sought to intensify His suffering, but He bore it without reproof.

In the fifth sentence on he cross, we see His SPIRITUAL AGONY. It was then that He drank the dregs of the cup of our sins. It was then that He bore the burden of all transgression, and He was made to groan beneath the load. It is said that often when life is about gone out, one will speak in his mother-tongue, the tongue of his childhood. So Jesus, in agony cried out in the language of the village in which He was reared, "Eli, Eli lama sabachthani," Matt. 27:46, which means, "My God, my God, why hast thou forsaken me?" This was the second of the three prayers on the cross, and what could be the meaning of this cry? To me it is clear. I was in a physician's office some years ago when a father came in with a son who had met with a painful accident. The child was in great distress and it required the father and myself to manage him while the physician was dressing the wound. It was a heart rending scene and just at the most critical moment, when the father's assistance was most needed, he was so affected that he was forced to leave the room. I can never forget the cry of that boy as he pleaded for the father to remain with him. He wanted to hold his hand and look into his eyes, but the father could not endure the scene, and the son was left alone.

So it seems our heavenly Father could not look upon His only begotten Son when He was suffering the awful consequences of sin. He veiled the earth in dense darkness to hide the scene from the view

of man and it would seem He too, turned from the Son, and He suffered alone. It was hard when His disciples forsook Him, but doubly so that the Father, so to speak, passed from the room. And Jesus, all alone, bore our sins in His own body. Does not this help explain His agony in the garden the night before? Was not this the cup from which He prayed to be delivered, the withdrawal of the Father's presence? A poor babe! a poor man! Denied both cradle and death-bed, He had not so much as a taper to cheer His dying hour. Even the candle of the sun snuffed out! All our sins, sorrows, bereavements, losses and all the agonies of earth and hell were picked up as in one cluster and squeezed into one cup, and that pressed to His lips, until the nauseating, bitter draught was swallowed with a gurgling strangulation. No wonder the earth trembled beneath Him with the load of sin. No wonder midnight darkness went up to the heavens to close the scene from view. No wonder His perspiration in the garden was as blood.

"Oh, the love that drew salvation's plan,
Oh, the grace that brought it down to man,
Oh, the gulf that Christ alone did span,
At Calvary."

In the sixth utterance from the cross, we have VICTORY DECLARED. Jesus came on a special mission, "To seek and to save that which was lost." We have heard Him say in the words of our text: "I have finished the work which thou gavest me to do." And now, after the spiritual agony which we have just considered, we hear Him pronounce victory to the work of salvation by grace in the words, "It is finished." John 19:30. That was a great day in which our nation was born. Great was the joy when Independence was declared, and the Liberty Bell pealed out the good news, having this scripture inscribed upon her rim of steel: "Proclaim liberty throughout all the land unto all the inhabitants thereof." But that victorious shout was followed by the scourge of war, before Independence was really attained, and then it was not "Liberty unto all the inhabitants," for there were those bound with the shackles of slavery. Once more was heard the call to arms and four years of civil war finally gave freedom to all, but still we are in the midst of inequality and favoritism. Not so with the victory declared when the Saviour says, "It is finished." Whosoever will, may come and take of the water of life freely. "If the Son therefore shall make you free, ye shall be free indeed."

In the seventh word from the cross, we have the SPIRIT'S RETURN. Here we have the last of the seven utterances, and the third prayer. "Father, into thy hands I commend my spirit." Luke 23:46. These

are the dying words of Jesus. What could be sweeter? The last words of great men impress us much and we bend over the forms of our departing friends, eager to catch the faint whisper of their parting message, and often that brief sentence from the lips that speak nevermore, means more to us than the best volume in our libraries, excepting the Book of Life. How sweet and helpful are the parting words of Jesus: 'Father, into thy hands I commend my spirit." Having thus spoken, He closed His eyes in death and thus with triumph He met the end. "When the centurian saw what was done, he glorified God, saying, 'Certainly this was a righteous man,' and they that were with him watching Jesus, saw the earth quake and those things that were done, feared greatly, saying, 'Truly this was the Son of God.'" Who among us would say less today? Surely as we thus walk with Jesus through the last twenty-four hours of His life, we must all exclaim with Peter, "Thou art the Christ, the Son of the living God." He who would say less, comes with a biased mind and a prejudiced heart.

The mysterious darkness was now lifted from the earth. Then came Joseph of Arimathaea and Nicodemus, two prominent men, members of the Sanhedrin, and tenderly lowered the body of Jesus from the cross, embalmed it with a hundred pounds of myrrh and aloes, wrapped it in clean linen cloth, and laid it in Joseph's new tomb. Thus the greatest life in all the world terminated. The act of Joseph and Nicodemus, together with that of the women who came later to the sepulchre to annoint His body, is very commendable; but how much better, had they followed the act of Mary who annointed Him with spikenard in the home of Simon before the end came. He was pierced with thorns in the morning and laid to rest beneath a wreath of flowers in the evening. He was taunted with vinegar on the cross and bathed in ointment in the tomb. Deserted when in the hands of a mob, but a host of friends wore a path to His tomb. Do not pierce the heart of a friend with the thorns of sharp words today, for tomorrow you may carry flowers to his grave. Do not crucify afresh the son of man today, for if not sooner, you will in the end of life cry to him for mercy. No greater joy can you bring to the Lord than to give Him your heart and live a clean, devoted life. May this meditation of the Triumphal Climax of the life of our Saviour, lift us all to higher ground and lead us in all the acts of life to holy endeavor.

Incidents and Experiences

BY MR. RALPH C. NORTON

Mrs. Norton and I were with Dr. Chapman for something like ten years. We were with him in 1913 and 1914 in Glasgow and Edinburgh, where we saw a blessed work of God. Then we wanted to go back to Great Britain for 1914 and 1915, and we did return in September. After the war had begun in August the work that Dr. Chapman and Mr. Alexander were engaged in was stopped for the time being. When the work ceased I asked Dr. Chapman if I could remain, and he finally agreed, after some hesitation. I cabled for Mrs. Norton, who was then in America, and she arrived and we worked together for about two months from Y. M. C. A. camp to camp, with our headquarters in Birmingham and London, addressing these men night after night in simple evangelistic services. We saw over a thousand professed conversions in something like twenty night services.

I have lately seen a remark by a Bishop of the Church who said, in one of these momentary fits of exaggeration and exaltation, that all Europe was on her knees, which is totally untrue; that the revival at the beginning was superficial and to-day it is deep, which to my mind is untrue again.

After that work in the early months of the war, we came back to this country and were at Atlanta, Georgia. I went to Dr. Chapman again and asked him if we could be permitted to go there that coming summer and work with the soldiers. He said, "I don't see how I can spare you because of the particular work you must do this summer." We considered it very carefully. On the 28th of March a year ago we resigned our positions. I heard Mr. Brockman, of China, say at Cleveland years ago, and have never forgotten it, that the ravens were not all dead. We stepped out without a penny, not a cent in view, and we had been receiving comfortable incomes.

I began to tell my friends throughout the country in May. In June the money was in hand, and we were off for Great Britain. We arrived on the 29th and soon began our work. Just at that time there was an order issued by the Department of War that forbade Americans to work in the Y. M. C. A. tents, and we began work in hospitals and on the streets, distributing Scriptures and doing personal work. I had descended from something of a public speaker to an ordinary street peddler.

Dr. Wharton told me he believed the greatest opportunity in Great Britain today was in hospitals, winning wounded men to Jesus Christ. When I tell you I had what I believe were authentic reports when I left England three months ago that they had been ordered to prepare for one million beds, you can realize the immensity of the opportunity.

We went one day to a hospital, and my wife went to a lad and said, "I would like to give you one of these nice Testaments." He said, "Thank you, madam. I lost mine in the trenches. It was a great comfort to me there. I am glad you are giving me a new one to read in the hospital."

"Are you a Christian?"

"Yes, I am glad to tell you I am."

"Tell me about it."

"I am not a Christian like little Harry."

"Who was little Harry?"

"He was a boy in Gallipoli."

That was one of the most awful places in the annals of the war. The men were never protected from shell fire.

"He was a boy from Birmingham," the lad continued, "seventeen years of age. He used to go up and down the lines and encourage the boys who were lying there because he was a Christian boy and knew Jesus Christ as a personal Saviour. Whenever a boy would swear he never would say anything, but it is said that the boys usually hushed when he was around. Before they were going to the outposts, the dangerous positions, he would say, "Boys, read the scripture and have some prayer, because we don't know whether we are coming back or not." He was a great comfort to our company and our battalion. One day the news came down the line in the trenches that little Harry had been killed, and we did not believe it. We did not believe he could be killed, but after the trench hours were over we went back and saw his mangled body lying cold in death. We all cried. I believe there was not a man who did not shed a tear. He had a remarkable influence on that company. We did what we did for no other man. We carried him out one night most dangerously for all and buried him, and Oh, how we thanked God for little Harry!"

Another day I went to a cot and said, "Lad, are you a Christian?"

"No, Mr. Norton."

I wish I could imitate the Scotch accent of that boy.

"Lad, I want to give you a Testament."

"Thank you."

"Are you suffering much?"

"Not much now."

I never saw a more cheery lot any place on earth than in the hospitals of Great Britain.

"You are a Scotch boy?"

"Oh, I belong to the Liverpool Scotch."

"Are you not a Christian?"

"Well, sir, I have a Christian mother."

"What is your own relation to Jesus Christ?"

"Sir, if I know what my mother thinks about it, I have none."

"Would you like to know him?"

"I am on," he said in his typical Scotch, and I told him the story of Jesus Christ.

Right there that lad accepted him as his Master, Lord and King. I came back day after day and talked with him and he seemed definitely clear in his decision. A few days after that he went back to his Liverpool home to rest before returning to the trenches.

So I could go on and tell you of men up into the thousands that were ministered to. To every man we have given a Gospel, and more often a Testament.

I want to tell a little about the work on the streets. Any day you walk up the Strand or Regent Street to Trafalgar Square you see tens of thousands of soldiers in khaki, some alive to the terrible temptations opened to them, many of them rushing headlong, pell mell, into awful destruction.

One day near the station on the Strand I saw a lad with a sergeant's chevrons. Sergeant, I said, "I would like to give you one of these Testaments."

"Thank you. It is very kind of you to give me that."

"Will you carry it with you and read it?"

"Yes."

I saw he was a machine-gun man. I said to him, "I am glad you have accepted that Testament from me. Tell me, are you a Christian?"

"I am a member of the Church of England," he answered

"Lad, I was a member of the Presbyterian Church nine years before I knew Jesus Christ in the forgiveness of my sins. Do you know what it is to be saved?"

"No, I don't understand."

I told him the simple story of Calvary, and Jesus Christ's love. I said, "Will you accept him as your Saviour?"

"I don't know how."

"I will illustrate it. You had a Testament from me a little bit ago, didn't you?"

"Yes, I am obliged to you for it."

"How did you get it?"

"I don't understand you."

"You didn't pay me for it, did you?"

"I didn't understand you wished for any pay."

"Neither do I. How did you get it?"

"I understand you. As a gift?"

"Yes. Listen, Romans 6:23 says, "the gift of God is eternal life." Will you take it?"

"Do you mean to say it is that easy?"

"Exactly. Jesus says so. It is not I that say it. Will you do it?"

"I will."

"Come and have lunch with me."

"I regret to say I can't. I am going down to———to-day on my last leave to see my father and mother."

"When you return on Thursday will you have lunch with me?"

"With pleasure."

"Will you tell your mother you accepted Christ as your Saviour?"

"Yes."

When he came back I asked, "Did you tell her?"

"I did."

"What did she say?"

"She said, 'You have been a good boy.' Yes, mother, possibly.' 'You have been a member of Church.' 'I know that but I have got a change in there that makes me a different man.'"

He went back to his battalion or machine-gun section to give away Gospels and Testaments and win men to Christ. Do you know who that man was? He was a graduate of Eton. You remember the Duke of Wellington said that the Battle of Waterloo was won on the play grounds of Eton. That boy had been won to Christ on the street. I have had the joy in that particular place of winning four different sergeants to Jesus Christ.

If I were a business man today and wanted to do some work for Jesus Christ and had leisure, I would go to London. I would get a room in the Savoy or the Carlton if I could afford it, and invite the boys up there for tea (you know how an Englishman likes tea), and tell them the story of Jesus Christ. I would have the joy before this war was over of winning hundreds of men for Jesus Christ.

One day on Trafalgar Square I walked up to a Welsh guard, as I knew by the insignia of the leek on his cap. I offered him a Testament. His mate was standing by and I began to talk to them in the same way. As I thought they were about ready for a decision a third Welsh guard stepped up. Of course, I changed the conversation just for a moment to see who the new man was, and what influence he would have on the present situation.

"I see you have given these lads Testaments," he said, "I wish I had one."

"It is the last one I had in my pocket."

When I was in the University I used to be considered one of the best dressed fellows, although I made my own way through. Now, when you see me on the streets of London with three hundred Gospels in my pockets, I look more like a stuffed toad than a well dressed man.

"Come to me at the Cecil Hotel," I said to the third soldier, "and I will be glad to give you one."

"Would you wait until I step to the Charing Cross Post Office and mail a package to my wife?"

"Gladly."

Before leaving he added, "I wish my mates would become Christians. I have often pleaded for them to do it."

As he stepped across I said, "You have a friend to stand by you. When a man goes back to the barracks and joins the other boys and hears their curses and revilements oftentimes it takes courage to live for Jesus Christ among soldiers."

Each one of those fellows put his hand in mine and said, "Yes, I will accept Jesus Christ as my Saviour." We went up to the hospital and at seven o'clock at night I took their pictures. They asked me to send them the pictures. That is the way I kept in touch with them.

You know the awful battle at Loos a year ago last September when 80,000 British were killed and wounded. Those Welsh guards went in the trenches and fired until their guns were red hot. They knew the order would come to fix bayonets and charge. Soon it came, and out they went from that trench. Then came the sound of gattling guns, the screech of shell and the whiz of bullets. Men fell right and left until hundreds had fallen. They were ordered to work themselves up to the top of a hill and dig themselves in. But not so. They wanted to do justice to their new regiment, and to the Prince of Wales, who was the one they wanted to honor, and they pulled themselves clear over that hill and down, which was brave, but unwise. Then Sir John French did not come up and they were compelled to retreat. Those three boys confronted each other with never a scratch, and congratulated each other that they had not been hit. In a few hours came a second order. Up they went into the same hell of shot and shell, stormed forward amid fire and death, and one of the three writes me from the hospital and says, "I am slightly wounded, and————fell with a ball through his head. How we thank God that you met us on the Trafalgar Square and told us the story of Jesus Christ, because we believe he is with him to-day."

I want to tell you a little about one other phase of the work in England, in the Y. M. C. A. "huts."

I went to Hatfield, north of London, one night to the Y. M. C. A. secretary. They welcome us in the Y. M. C .A. huts almost without

exception, but one night when the London secretary wired up to Hatfield and said I was to come up there and speak, the secretary said, "Come on." We knew that was not a very hearty welcome. It had happened he had been a preacher at Oxford. He was a Presbyterian preacher. If there is anything colder than a cold Presbyterian I do not know what it is,—and if there is anything better than a good Presbyterian I have never discovered that.

We arrived there. I had with me a big lot of Testaments. We give a Testament to every soldier that will agree to carry and read it. When I arrived with that big lot of Testaments the secretary said, "Are you come to stay all night?"

"No, I am going back on the train at 9:15."

"What have you got in the bag?"

"Gospels and Testaments."

"The men don't care anything about them. I have got them here and they won't use them."

"All right, we will take them back to London tonight. They are not very hard to carry."

We went over to the tent. It was a stormy night. Those fellows were clerks from London. It was muddy ground all through there. Men's boots sogged and sogged as they came through it. We sat down and began a Gospel service, some simple Gospel messages full of expressions the men like, about General Gordon and Lord Roberts and other soldiers who were led to Christ during the war. We gave the invitation. Fifty-seven of those fellows put up their hands saying, "Pray for me."

"If you mean it, I want every man to stand up and say not only 'I want you to pray for me,' but 'I want this night to declare myself for Jesus Christ.'" Fifty-seven men arose. I wanted to show my Presbyterian friend what God could do. I said, "If you really mean it in your hearts, come and bow down on your knees with me here in the mud." Every man came. "Let each man pray for himself." We waited for a moment. Then I said, "I will pray for you. If you don't mean this I beg of you not to rise and put up your hand, but rise without putting up your hands. Every man who says tonight, 'I will put my trust in Jesus Christ,' I want him to stand on his feet and raise his right hand and say, 'I will.'"

Fifty-seven soldier lads stood on their feet and put up their right hand, and in stentorian voices cried out, "I will."

We went back to the train with an empty bag. My friend was disappointed. He had been in five camps and had not seen a move. He said, "Mr. Norton, forgive me. From this time on I will have a different view."

We went one night to Epsom. Mr. Sweethill, the secretary, said, "I am sending you to the most difficult place in England."

We went down there and the secretary, or chairman, was a young fellow about nineteen. He did not want us. He did not want any kind of Gospel service. He had only been there a few weeks. The real man was away and he was put in temporarily. Finally a Baptist minister came around who had been assisting, and prevailed on him to let us have a service. He said, "No, for goodness' sake don't sing any Gospel songs. Don't give them any Gospel sermon."

I did not know how to do anything else. He finally began to tell me what to do. I said, "Look here, lad, I am forty-six and you are nineteen. I have talked to college men all over the world. If this is a failure to-night the responsibility will be mine and not yours."

I did take them a little with guile that night. We started to sing "Abide With Me," and slid off into Gospel stories. Finally I said, "What song would you like to have sung?"

They all were University and School men. One University man said, "Nazareth."

"I regret we have not the music here."

Mrs. Norton sang and played and they joined in. Then I gave as straight an invitation as I knew how, About forty-five or forty-seven men were in the room, and between twenty-one and twenty five university men came forward, gave me their hands and said they would put their trust in Jesus Christ. The boy who asked for Nazareth was the first boy on his feet. A Scotch lad from Belfast, Ireland, walked to the station and carried my heavy bag, and with tears rolling down his cheeks said, "I have got away from God and want to come back."

We went to Chatham. That was a place where 30,000 men were. They are brought there to be finished and in a few days are off for the front. We knew we were talking to men who to-morrow would be in France and many of whom the next day would be dead and wounded. It was serious business. In the first service on the great lines, I said, "I will give any man a Testament who will come up and sing this chorus." The Y. M. C. A. secretary had said to me before the superintendent of all that district, "If you can get that man there he is worth a lifetime of work." The boy he pointed to was the boy to come up and sing the solo. On the invitation Jim Dawson of the Royal Engineers was the first man to come and give me his hand and accept Christ.

When I came back a few days later to continue the work, Mr. Lane, the Y. M. C. A. secretary, said, "Have you heard about Jim?" He told me about the boy. Jim went on in a wonderful Christian life. He was a great football tackle. They were going to have a game after

that and they said, "You must drink two or three glasses of stout today." Jim said, "Never a glass for me."

"But we will lose the game. We are depending on you to win the game. It is the last game. We must defeat them."

"Nary glass," Jim said. He stood there, stolid Scotch. Finally he said, "Now Lord, these fellows think a man can't play without stout. I want them to see when Jesus is with a man he can play a greater game than a man who has stout in him. They said for me to get two goals. Give me three."

"What do you think He did?" Jim said. "He gave me four. I remember a man kicked me in that game, and I said nothing to him."

I think a Scotchman can say more and keep his mouth shut than any other man on earth. Jim said, "I said nary word to him, but said to myself 'Lord, man, it is good for ye I am a Christian now.'"

The other day I received a letter from Jim. He is disappointed because he is such a conpetent man to drill men he has not been sent to the front. He said, "Mr. Norton, we lost the wee baby that came to our home but Jesus has been with us and I tell you how I thank God for that day you came to the great lines and my feet were placed upon the Solid Rock Jesus Christ; and He has kept me there all the time."

I want to tell you last of all a story which to my mind is the most marvelous I know anything about. It is the story of Belgian work. While we were in London we saw boys coming with different uniforms, —blue.

"Who are these?" I asked.

"Belgian soldiers."

"They speak French don't they?"

"Yes."

I knew nothing about French, but I went to a group of Belgian soldiers and began to give them Gospels and Testaments in French. The boys would look at me, and begin to feel in their pockets for a penny or two. They did not know what to do. I went to the porter at the hotel and asked him how to tell them something. I am a College graduate and do not know one language well; the porter is not, but he knows five. I asked him how to say, "Accept this, please."

The first Belgian I talked to was a boy named Pierre. I said, "Accept this."

"Thank you," he answered in perfectly good English. "Can you tell me where to get some postal cards?"

I took him up and bought him some. We went to the hotel. He told me he was shot through the neck, and how he lived he did not know. "I was lying on a cot in Southampton hospital for three months.

A chaplain came by who knew a little French and told me the story of Calvary. I had never heard it before."

All they know is Jesus Christ as a dead Saviour, a powerless Saviour, not King and Lord, or they know Him as the babe in the manger, but not with power, so they told me again and again. I gave him Gospels and Testaments at his request and he went back and distributed them. I continued the work, giving away Gospels and Testaments at Charing Cross. I had a boy give them on the Continental train when the continental passengers went over. Some laughed at me and some sneered. I walked up to a soldier one day and said, "Accept this." He said in English, "Thank you, very kind of you." Then he said, "Could you give me some of those, the evangel of John, to take back to the trenches. My comrades would love to have them."

I took him and got Gospels and Testaments for him. I tried to buy him chocolates.. He said, "All right for French soldier, not for Belgian." I tried to buy him fruit, and he refused. But I compelled him to take a basket of fruit. He began to write for a hundred, a thousand, ten thousand Gospels. We picked up fifty boys like that, each man a center of influence, telling the story of Jesus Christ to his comrades in the trenches.

We wanted to go to the front. Every one said it was impossible. We tried for six months. Our own ambassador tried the secretary of this and that. My wife is a great woman, because she walks with God. She tried to get to Lord Kitchner one day. She got as far as his secretary, who turned her over to the Chaplain General. He wanted us to go to Germany. We were afraid of being bottled and did not go. God was leading all the way. For six months we prayed and worked, and then we quit working and began to pray more.

We gave away rubber boots, socks and all sorts of things for soldiers, just to win them to ourselves. Moody used to say if he wanted to win a man to Jesus Christ he must first win him to himself. We have had fifty boys doing work in the trenches. Madam Vandervelde, wife of the Belgian Secretary of State, heard about the humanitarian side of our work and said, "What can I do to show the appreciation of the government?"

"Nothing but to give us a larger opportunity."

"What could I do for you? I know you are going to ask the impossible."

"Yes, we want to go to the front."

"That is impossible. I am going to France next week and will take it up with Baron————, Secretary of War, but I hold out no hope."

She came back in two weeks and brought a passport, an answer to prayer. Influence would not get a man there, but God can get him there. We were on deck crossing between Folkstone and Boulogne,

the only civilians on the boat, four airships above, two rapid destroyers on one side and one on the other, a cordon of merchant ships and nets on each side. I am used to Zeppelin raids but I was a little scared crossing the English Channel. I had been scared in other ways before, but it was calm this time. We were at Boulogne and then at Calais and passed through three detectives, French, English and Belgian. If you want to know what scrutiny is do not hunt it in Webster, but go over there. We passed through the most awful scrutinizing examination at Calais, and when we got to Boulogne they pulled us off the train and gave us a bad twenty-four hours. The Germans have the ability to send shells twenty-one miles and hit that city, and we saw some of the effects of it, and did not want to be hit. We went out the next day to the front. Passing our examination we arrived at the little strip of Belgium yet unoccupied by the Germans, where the King and Queen of Belgium were. We the Germans, where the King and Queen of Belgian were. We had written to our boys and asked them to come, and the first day we met some of them. They began to come to our room every night for prayer-meeting. When we got there we had this surprise. We looked at our passport and found that it said two days.

The boys had told us, "If you could only come and see the work in the trenches, see them reading Gospels and Testaments, see their changed lives, see the prayer-meeting,—how your American friends would thank God!"

That is why we wanted to go. But in two days we could not see our boys. A few of them came. We had an introduction to Captain ——— of the engineers, a wealthy man before the war, the head of the Secret Spy System. He said, "I can do nothing for you. You have something no one else has. Now you are asking for more." He did not say it as a criticism of us, but rather smiled at it.

"Yes, but we want more. We must see these men."

"Impossible."

"We want to go to the first line trenches."

"Beyond reason. No one can go. Absolute military orders."

When the day of our departure came we were packed to go at 6:30. At 6:45 the Major of the Queen came and said, "You are asked to wait on the Queen at once." Waiting on the Queen does not mean waiting; it means going at once. We went outside. They had two limousines ready for us, English and Belgian. We jumped in the Belgian machine and went to see the Queen. We were escorted into a large hall; then were ushered in before the Queen. To my mind she is the heroine of this war, and her husband the hero. She shook hands with me as you would like if you were from Indiana,

where I come from. She shook hands first with Mrs. Norton and then with me.

"Are you leaving our soldiers?" She asked, "You have been very good to them. Tell me about it."

We sat for twenty minutes and told the story. Finally my wife said with the intuition of a woman, "Your majesty, we are deeply sorry we have to go."

"Why?"

"Because we are compelled to leave tonight."

"You know what military orders are. I am practically powerless."

Finally my wife pulled a letter out of her pocket. This was from a boy I picked up on Trafalgar Square with an English half-penny in his pocket and told him the story of Jesus Christ. Mrs. Norton asked the Queen to read that letter. It began: "Dear Father and dear Mother, my commandant gave us the privilege to come to see you tomorrow or next day."

"They surely love you."

"We love them, your majesty."

She never rose until we rose to depart. She said, "How long would you like to stay?"

I said in a kind of brazen way, "If you could give us a week, how thankful we should be."

"Don't leave the hotel until you hear from us," she answered.

Within half an hour her major was back with a little memorandum that said, "You have the privilege to stay ten days." The boys began to come and we had prayer-meetings every night. I wish you could hear boys pray that never heard an extemporary prayer before. Their tunics were almost wet with tears when they arose. We were there ten days and gave away Gospels and Testaments by thousands, ten thousand or more in all, and were compelled to leave. Mrs. Norton had not gotten to the first line trenches and we did not see Peter, our chief Apostle of the trenches. "If you go to LeHavre and see the minister of war he may give you the privilege," they told us. We knew it was to get us away. But we took a chance and got to Havre. Our friend, the Minister of War was there. He is a socialist. A socialist in Belgium is not so much a man with a social program as a man who rebels against the injustice of the Church that out of seven million five hundred thousand has left between one and two million illiterate people. He is our friend because he wants enightenment to come to that land. He said, "I will give you a letter to Baron ———. He sent us an order, "Go to Paris. We will soon have word back for you to go." We felt that was another shunt. We went to Paris, and there Secretary Vandervelde had

written a letter in his own handwriting to General Wielemans, Commander-in-Chief, asking him to let us come back, and sent it to Paris, that we should get back to Belgium, to the first line trenches, and see Peter.

Two days after that there came a telegram from General Wielemans saying, "You cannot go back again. You have been here once." "What about prayer?," I asked my wife. She said, "I am trusting God, not General Wielemans." Three days after that there came a telegram, "Come on." So we got to the front, and were there two days. We knew that did not mean seeing the trenches, but my wife knew she would have the answer to prayer. They delayed us two days. The second day our friend, Captain Thys came to see us. We had written to him. That was after the General had sent the telegram. We wrote to Secretary Vandervelde. He made the telephone wire hot telling what he thought of it. The General opened up his heart after that and let us come. A three day's extension was given us. On the second day word came, "Tomorrow Mrs. Norton will go to the front line trenches. Our brave boy Peter VanKockhoven will come that night or that day."

The officers there said my wife was the only woman except the Queen of Belgium who had been to the first line trenches, despite some newspaper reports. That night two or three of our boys came up, and we prayed with them. We sat there and about eight o'clock I said, "I wish Peter would come." I believe we love him more, or at least as much, as if he were our own son. There came a rap at the door. I sprang for the door, and said, "Peter, is this you?"

"Yes, it is I."

As far as I can recall I had never kissed but one man before in my life, but I kissed that boy in true French style on one cheek, then on the other, then in the mouth, and so did my wife. Then he told us his story. I wish I could tell it all. I want to tell you enough for you to see what God can do. That is the boy I picked up who went back with Gospels and Testaments. As I sat with him that night I heard of his fresh life. I wormed that out of the boy. I said "When I met your second convert, John, he told me you had over a hundred men on your list who accepted Jesus Christ. How is it today?" I could hardly get him to show, so modest was he. When he opened that book I saw number 323.

That boy had been on the line less than eight months and had had the joy of winning 323 men to Jesus Christ. If his converts are like John, I know no finer kind of men anywhere.

"You must have something to eat," we said to Peter.

"I don't want any thing. I had never heard this story of Jesus like

that Gospel told it to me. Tell me about it again. It is such joy. I believe I would have gone insane had it not been for that story."

He had married a wife two months before the war and had practically never heard from her since, as most boys do not hear from their families in that country.

"Peter, aren't you tired?" I asked him.

"No."

"How far have you walked?"

It was a day of alternate sleep, snow and rain with mud everywhere. He said, "Twenty miles."

"What have you had to eat?"

"Sufficient."

"What?"

"Two small cakes."

He wanted to know the story of Jesus. We had a University boy who walked twenty-five kilometers and back again the same day to hear the story. How many of them in Pennsylvania have done that in the past year? We talked until twelve o'clock. I said, "Now, Peter, you must go to bed."

"I will go out and sleep with the boys in the straw."

"Never. You are going to sleep in the best bed in the hotel."

For fear some of you who sent money through the Sunday School Times think I am spending money for hotel rooms I will tell you it cost thirty-eight cents and I paid it out of my own pocket. He went to bed. We prayed, and thanked God.

We wanted him to go to the trenches with us tomorrow. My wife went out, and that courteous French Commandant made an extraordinary bow to the American lady. She said, "Would it be your pleasure to grant me one favor?" In that true French style with a true French courtesy he gave a sweeping French bow and said, "There is nothing I would not grant you," despite the fact that military orders would not permit him to grant anything.

"Let Peter VanKockhoven go along as my interpreter?"

"Gladly."

So we are off to the front with Peter inside the limousine and the Commandant sitting outside and showing the passport every hundred rods, and we had a prayer-meeting and thanked God for that day.

I will not tell you about the shot and shell. It is the same old story. My wife was just as courageous under that as any one. We had the experience of being with the boys. Listen to this. Today we have got one hundred and twenty-five Belgian boys who are centers of influence, on the list, telling the story of Jesus Christ whom those men do not know. Ninety-five per cent of them had never seen a Gospel or Testament before.

There are thirty-thousand interned Belgian soldiers in Holland. We have ten or fifteen men over there. I speak carefully when I say that their letters are apostolic in their tone. We received letters in one day asking for Gospels and Testaments in French, Arabic, German, Italian, English and Croat from the camp at Malta. In the camps in France the Belgian soldiers cannot go back home because their homes are invaded. There they are bound.

Mrs.Norton is in London now. The thing we want to do above everything just now is this. My salary and expenses are all paid. I am trying to raise thousands of dollars to give Christmas boxes to those boys. I can get one for a dollar. I expect to put in a Bible. I expect to use every one to win men to Jesus Christ. The Belgian has had no opportunity for five hundred years to know Jesus Christ. He knows nothing about the power of the Gospel. I believe I speak carefully when I say this is God's opportunity for Belgium and if that opportunity is not taken advantage of now it may never return. In Belgium after the war you will be able to continue to do great work for God. I expect to take soldier boys and go through Belgium and tell the story of the Gospel, put a mission hall in some empty building or hut and use those boys who will come back with a message from the trenches that will be listened to when they tell the story of Jesus.

The Spirit-filled Life

BY MRS. RALPH C. NORTON

The Disciples were sad of heart. They were gathered in the upper room; it was the night before the crucifixion, and the Master had been telling them that He was soon to leave them. They only dimly understood the significance of what He was saying, but they comprehended enough to render them heavy hearted. For He was all they had; they had forsaken their little all for Him, and although they knew not the love for Him that they were to experience after Pentecost, yet He filled their little world, and they could not imagine it without Him.

Then it was that the Lord addressed to them those matchless words in the 14th of St. John, "Let not your hearts be troubled....." He spoke to them of the Comforter who should be sent in His name; but to them the Holy Spirit was as yet merely a name, He said farther, that He would come back and conduct them to the place that He was going to prepare for them; but this too was in the future; what the disciples wanted was just Himself. And finally, He said to them, "I will not leave you comfortless, (or orphans), I will come to you." This was what they wanted, and I can imagine the faces of the disciples brightening at those words.

"I will come to you....the world shall not see me, but ye shall see me." And at Pentecost we know how blessedly He came, and we know what a changed Peter and John it was after that memorable time, when Jesus entered into their lives to abide. Peter, denying his Lord, in the face of the taunts of a little servant girl, became the mighty apostle who confronted all the great of Jerusalem, accusing them openly of the murder of the Lord Jesus ; Peter the lover of his own selfish self, became the great lover of Jesus, to whom the Lord became unspeakably precious. All came because the apostles, saved men and women, gathered in the upper room in Jeusalem; by prayer and fasting, emptied of self, yielded themselves fully to God, and His spirit came in to fill and control them, and the blessed Trinity took possession of their lives.

And today we see the same miracle being wrought around us. We see a worldly, lukewarm Christian suddenly being brought face to face with the imperative call of the Master, to the yielded, Spirit

filled, victorious life; and we see him come a second time as he came at conversion, in simple faith to the Master laying his whole life at his feet, and taking Him in His fulness, as at first He took Him in the forgiveness of sins. And we see him in the power of the indwelling Christ, become suddenly and increasingly powerful in service, victorious in life. We see his new eagerness for the Book, and for prayer we see his tender yearning over the lost, and saying, "A miracle hath been wrought."

Each believer is indwelt by the Holy Spirit from conversion, and would that every Christian from the moment of conversion, might live the wholly surrendered life, so that He might flow out from the citadel of the heart, and from the very first moment, completely control the entire life, revealing Jesus and fulfilling all His purposes; but too often this is not the case. It most often happens, that after years of defeat and powerlessness, we come in discouragement and well nigh despair, to the place where we cry out, "must I forever live at this poor dying rate, is there not a place of victory and power for me, such as I have never before known?" And then like as not, in the goodness of God, some miracle of grace, as before mentioned, is sent across our path with this blessed message of deliverance, and we say, "This may be for me," and in simple yielded faith, we enter in.

If a believer can see such a miracle wrought in another's life, without himself desiring to live "the life that is Christ," to become but a body to encase the Master, a polished tool in His hand—I believe he should seriously question whether he was truly saved. For it is to this life that He has called us, and if the Spirit indwells us, He will not fail to speak to us after this fashion.

How long a time I lived, before I entered in. For years as a Christian worker I had known what it was to have occasional times of exaltation of spirit, and of power in service; but I had not entered in, I was living on the fringes.

Then came a day, when there was born in my heart a great longing. I had been reading of a saint of old, who knew his Lord so familiarly and well. He was his daily hourly companion, they walked together and held sweet converse. He would not so much as pick up a straw from the ground without Him. And I said, "I should like to know and love the Lord Jesus like that," for I knew I did not. I knew full well, that prayer was often a drudgery and my Bible reading perfunctory, and soul winning but a duty to fulfill, not the joy it should be; and I realized that I did not know the love of Jesus as I should. His name did not bring tears to my eyes and praise to my lips, my heart was cold towards Him.

But I knew too, that He would not walk with me, while some things kept their hold on my life; vicious fungus growths that had found a

place to lodge in a cold, unsurrendered heart. Then, because my longing and dissatisfaction were real and deep, I did what Paul Rader has so aptly and wisely advised, I "let go, and let God."

And He came in, in His fulness, to abide and to be the Lord of my life. How can I describe the ecstacy of those early days when I found that I too, could walk with God, an ecstacy that has only increased with the passing days of fellowship; when yielded to the blessed Holy Spirit, He took over my yielded life, and I became but a thing of clay to encase God. What a wonderful thing. And day by day has grown my sense of the wonder of it, that He should live in my life, walk by my side, reveal Himself through me, work out His purposes in me! And the Holy Spirit, whose office is to exalt and reveal the Lord Jesus, when He took possession of my life, granted to me the realization of my fondest hopes He revealed Jesus to me, and He became precious.

So I entered into my heritage, and the Lord into His own heritance in me. And every day, yielded and emptied of self, I surrender anew to Him, and He teaches me something more of His will, and purposes, and I find new and unexplored tracts in the blessed life. Who can teach like Him, and what is there to compare with this life, "hid with Christ in God?" And each day too, I find that He is my perfect victory over sin. No matter how many or grievous the temptations, I know they have all been passed upon first, by Him, and therefore are not too great for me to bear, strengthened by His power. And as they come, I hand them all over to Him, and stand back and see Him work in His own matchless way, for He is my victory. The same with my daily tasks, and my times of testing and sorrow. For these are from His hand, and "His grace is sufficient." So as with the temptations I turn them all over to Him, and He gives me grace moment by moment to achieve all my tasks, and to bear and to rejoice in all my sorrows.

I have learned what it is to be sorrowful and yet always rejoicing. For if we have Jesus, no matter what the outward circumstances of pain or suffering, we have peace and joy, for He satisfies! Oh the blessedness of the blessed life! Call it what you may, it is all the same thing, perfect yieldedness to Jesus, letting Him fill your life, and control it. And as I live with Him, I increasingly realize that all I have to do is just to enjoy Him, to fellowship with Him. He does all the work in and through me, and I have only to yield to His power and to enjoy His presence.

The Acts of Scripture—The Acts of Today

BY REV. FRANK N. PALMER, D. D.

"Be ye doers of the Word." The Bible is a most practical book, for the sinner, the believer, the business man, the home, the community, the state, the church. It is the great Book of Divine Solutions of Human Problems. The"Acts" as its name implies, is the record of the "Activities" of the Lord's people,during the first generation of the life of the Lord's church. THE MEMBERSHIP OF EVERY LOCAL CHURCH SHOULD MASTER ITS CONTENTS AND LIVE THEM. Times change, conditions change, civilizations change. But God's plan for winning the world through the Gospel DOES NOT CHANGE. Alas for the Church, that it substitutes man's plan for God's plan, man's power for God's power. As in personal life, "Back to Christ," so in church work, "Back to Acts."—Study and appropriate the three following truths:

I. God's Program for Every Believer.

As Matthew 28:19, 20 is God's "Purpose," so Acts 1:8 is God's "Plan." Read anew the words of the Divine Plan, which every follower is expected to adopt completely as his plan:—"But ye shall receive power after that the Holy Spirit is come upon you, and ye shall be witnesses unto Me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth." This plan outlined clearly in this verse, includes these three things: (they are given here in reverse order)—(1) The Geography of the Task, (2) The Task, (3) The Equipment for the Task. Let each be considered briefly.

1. The Geography of the Task.

Generally speaking every secular workman has a geography for his task,—engineer, mechanic, hotel waiter, mail carrier, farmer, judge, teacher, etc. Each secular workman must work his task to the fullness of his geographical assignment. The follower of Christ, according to God's plan, must perform the Divinely assigned task in his home place (Jerusalem), in territory surrounding (Judea, Samaria),

and to the uttermost parts of the earth. In modern terms every follower of Christ must do God's tasks in his own home town, on Home Mission Ground, and in every heathen land. IF YOU DO NOT, in that much you thwart God's plan, in that much you put your light under a bushel, in that much you dwarf yourself, and you must needs change the Lord's prayer so that it reads, "Thy kingdom come in my town," "Thy will be done in my country as it is in heaven." Dare any one narrow the geography of His Divinely assigned task?

2. The Task.

It is simple, clear, well defined:—"Ye shall be witnesses unto Me." What is a witness? ONE WHO HAS SEEN OR EXPERIENCED SOMETHING AND TELLS IT. These are the two necessary elements. A witness in a court must KNOW the fact and TELL it. The Christian to be a witness must have EXPERIENCED the power of Jesus to save from sin, and he must TELL it forth. We bear FRUIT in our LIVES. Witness bearing is a matter of the TONGUE, not of the life. Now God's plan, in winning the world, is for every saved one, to go forth and TELL to the unsaved the power of Jesus to save. Note now the WITNESSING in John 1. Note the witnessing in the book of Acts. Every Christian should be like Peter and John:—"We can not but speak the things which we have seen and heard." ARE YOUR CHURCH MEMBERS PERFORMING GOD'S TASKS?

3. The Equipment for the Task.

"Ye shall receive power after that the Holy Spirit is come upon you." In the work of the material world power MUST be furnished. For the sail boat the wind MUST blow, for the factory the steam MUST be furnished, for the Interurban the electricity MUST be generated. To move one who is enmity to God to become His servant REQUIRES MORE THAN HUMAN POWER. HAVE YOU THE POWER OF GOD? "Tary ye till ....."

II. Models for Church Life and Activity.

It is accepted that conditions certainly differ in different centuries and in different countries. What would be a workable plan in one community would not be feasible in another. What would prove a workable plan in the early life of any church organization might not be feasible after the church is older, larger stronger. But after all this is said, let it also be accepted that certain fundamental principles in Christian living and laboring never change, never wear out. The

superstructure of a great building may be modified, enlarged, repainted, but its foundation remains unchanged. The following models are mentioned. Two will be enlarged upon. Let the student amplify the remaining ones.

1. The Model Prayer Meeting.

The record is in Chapter 1:13, 14 and Chapter 4:23-31. Note the characteristics: (1) Agreement in petition. (2) All present. (3) All prayed. (4) Bringing personal, specific requests. (5) Prayer answered before meeting closed. (6) A called meeting to meet a special emergency. Queries touching your Church Prayer Meeting:— (1) Is the praying spontaneous or called? (2) Did you ever have all your members present? DID YOU EVER TRY? (3) Are your petitions specific, definite, or stereotyped and general?

2. The Model Sermon.

This is Peter's, Chapter 2:14-36. (Paul's should also be considered, Chapter 13:16-41). Let it not be inferred that this sermon contains all the elements of a pattern sermon. But it contains certain elements that should always be found: (1) It possessed a point of contact (verse 13 compared with verse 15) (2) It was Biblical. Eleven out of its twenty-three verses are quotations from the O. T. Scriptures. (3) Its heavy blow was against sin:—"Whom ye crucified." (4) It lifted up Jesus. See verses 22, 36.

Work out, Christian ministers and workers, the other models:—(3) The Model Christians, Chapter 2:42-47. (4) The Model Church Officers, Chapter 6:3-7. (5) The Model for Personal Work, Chapter 8:26-39. (6) The Model Conversion. The conversion of Saul of Tarsus, as thrice recorded, Chapter 9:1-19, Chapter 22:1-16, Chapter 26:12-19.

III. The Absolute Necessity for the Presence of the Holy Spirit for Success in Christian Work.

"But ye shall receive POWER after that the Holy Spirit is come upon you ....." Two things are absolutely certain in the activities recorded: (1) There was no ground for success from the human standpoint.—They were few in number, 120 against a world. They were lacking in personal influence. "Unlearned" were Peter and John, their leaders. Humble fishermen and peasants as a rule, and despised publicans, composed their number. They were charged on the church's birthday with being drunk. Their preachers were thrown in prison. They had hypocrites in their number, as Ananias and Sapphira. They

pass through a church quarrel, one part asserting that it is overlooked in the daily distribution. They suffer persecution. Surely from a human standpoint no church could grow under such circumstances. (2) There was a constant success.—Amid every adverse circumstance, as narrated above, we read these records: 2:41, "Thre were added unto them in that day about three thousand souls." 4:32, "And the multitude of them that believed ....." 6:7,"And the Word of God increased, and the number of disciples multiplied in Jerusalem exceedingly." 9:35, "And all that dwelt at Lydda and Sharon saw him, and turned to the Lord."

How can this success be accounted for? In only one way,—**by the power of the Holy Spirit.** Tarry ye in Jerusalem till ye be endued with power from on high." This was Christ's command and promise. The disciples obeyed the command and Christ fulfilled His promise on the day of Pentecost. Thenceforth the Holy Spirit of God is depended upon for **power.** Now note this power. (1) The disciples receive this **power.** Chapter 2:37. Peter the Leader makes this plain to the first enquirers. They must receive the Holy Spirit, otherwise, no power. Do churches today insist that new members shall be thus equipped? (2) The first deacons must possess the Holy Spirit. Chapter 6:3. Why? So that **power** should attend their work. Note how **power** attended the work of Stephen and Philip. Do churches today require that their office bearers shall possess the Holy Spirit? (3) The first church outside of Jerusalem, that of Samaria, must needs receive the Holy Spirit. So Peter and John are sent down to them for this purpose. Chapter 8:14-17. Did you ever note in these days when a new church is organized, that this requisite was demanded? Paul's question to the Ephesian church was: "Have ye received the Holy Spirit since ye believed?" Chapter 19:2. So when he later wrote his epistle to this church he uttered this command: "Be filled with the Spirit." Eph. 5:18. So churches **must** possess the Holy Spirit if they have power. (4) The first missionaries received the Holy Spirit. By the Holy Spirit Barnabus and Paul were called, separated, sent forth, empowered. Chapter 13:1-4. What could these two men have accomplished amid vice, carnal hatred, unbelief, wordly wisdom, earthly vanity, SAVE AS THE HOLY SPIRIT GAVE POWER? Note this in Paul's first convert, 13:9-12. So this WORK book of the Acts, recording the first activities of Christ's church on earth, bears clear testimony that if preacher, member, deacon, missionary, or local church are to be successful in winning and teaching those won, they must have the power of the Holy Spirit.

Civic Grafters

BY DANIEL A. POLING

There are men who would not steal a cent, who would not misappropiate a single dollar of a trust fund, who do steal liberty, who do take the priceless institutions of freedom without paying for them, who are civic grafters.

It was one of these who said during the recent campaign for State-wide prohibition in Vermont, "Prohibition will carry the State all right; and, if I wasn't so busy, I should like to vote myself." In the election which followed he and his kind defeated prohibition, for, with one hundred thousand eligible voters in the State, only fifty thousand went to the polls, and a majority of the delinquents were registered in territory already dry through local option.

Shame! Vermont of the Green Mountains! Vermont out of which Ethan Allen came to walk with the immortals! The descendants of men who tied rags about their frost-bitten, bleeding feet, and marched through blizzards to die for liberty, sat by their firesides on a day when the honor of their commonwealth and the future of her unborn were at stake, and, with the supreme weapon of citizenship in their hands and the gage of civic battle thrown down, struck not a blow. The battle went to the enemy by default; it was not won, because it was not contested. Hats off to the heroic men and women who struggled until the last minutes of the voting-day against unfair odds laid on them by the indifference of those who should have been their fighting comrades, but thrice shame upon those others who sold their neighbor's birthright and their own for the pottage of civic laziness.

For myself I have concluded that I have no right to enjoy, no right to accept for my children, the benefits of a free government unless I am willing to pay the price.

These triumphs of civilization into which we with our sons and daughters have entered were won by women and men who seriously counted the cost and ungrudgingly paid it. And these same institutions, unimpaired and strengthened, must be passed on to those who come after by those who live now.

Our whole fabric of government is dependent upon a political system conceived and established by the fathers, but for which we are now responsible. This system of government, changed from time to time

to meet the needs of the advancing social order, halted at intervals by the shock of social revolutions from within and the impact of new world forces from without, remain today the most hopeful plan of government yet evolved for human progress. The key-stone of this system is the ballot. He whose hands fail to hold the key-stone in its place is traitor to the State, and should be made a man without a country.

But does not the right to vote imply the privilege of not voting?

No; rather the right to vote enjoins the duty of voting.

The man who is born into a democracy, or becomes a part of it through due process of the law, not only comes into possession of the priceless boons of a democracy for which the torch-bearers of social justice fell and died; he also passes under the rod of social obligation, which strikes off personal liberty in the name of public welfare.

Suppose that honest citizens generally remain away from the polls on election-day. And why should one man reserve for himself the privilege of easy indifference when for his neighbor to make the same reservation would surely bring disaster upon the homes of both? Let us face the facts. If throughout the United States frugal, sober, respectable men stayed away from the polls in the same proportion in which such men stayed away from the polls in Vermont on March 7, 1916, how long would it take the government of which Washington is called the father and Lincoln the saviour to disappear?

Who is to be more despised, the man who goes to the polls and casts a ballot for an evil thing, or the man called upright by his neighbors who does not vote at all? I submit that the latter is the most dangerous of the two; that the indifferent private citizen who fails to vote is in the long run a far greater menace than the official who levies a tax on a brothel, or takes hush-money from a gambler. The corrupt public official reflects his constituency. The delinquencies in public office just about keep step with the indifference in private life; where the citizen does not neglect, the public official seldom betrays.

Free government must eventually fail when men do not practice the truth that every voter is bound, on every offered occasion, unless physical disabilitiy prevents, to go to the polls and cast his ballot in such a way as to represent his sovereign sentiments on the issues before the people.

In exceedingly rare instances where a voter finds himself confronted by an election offering no candidate or principle representing his convictions he can always write in his sentiments, or raise a voice of protest that will in effect offset his silence at the polls.

Do I hear a voice repeat the iniquitous falsehood, "But my vote would not count" or, "I should throw my vote away?"

There have been many times when an election was won by a single

ballot, and elections have failed to carry for righteousness because one man stayed at home. Even as we write, the daily papers of greater Boston are convulsed with merriment at the expense of a staid and ancient Cape Cod community where the vote on license is normally ten to one dry, but where the liquor forces took advantage of the slumbering church and voted in the saloon, because only one-tenth of the total vote of the town was cast!

But this illustration suggests an incidental consideration. The only man who ever throws away his vote is the man who does not vote at all, or who, voting, for some venal consideration votes against his convictions. I may never vote with a majority; but if my vote expresses my citizenship, delivers my own soul, it wins! And for a Christian it is just as much a religious duty to vote as to pray. The ballot is my political prayer. Jesus, the world's "First Citizen," spoke a truth that each succeeding generation has been much too slow to accept when He said, "Render unto Caesar the things that are Caesar's."

What, then, is the conclusion?

First of all, there should be a systematic campaign on the part of patriotic societies, fraternal organizations, and all departments of the church and educate and inspire the citizens and the future citizens as to the responsibilities and privileges of citizenship. In this work editorials and news articles in papers and magazines, modern publicity methods, public meetings, study classes, and city surveys should all be employed. Such a campaign would have a great opportunity in the patriotic observances of the Fourth of July. "Good-Citizenship Day," the child of Christian Endeavor, should be made the platform for nation-wide agitation against criminal neglect of the suffrage.

Finally, every citizen not voting at a given election should be required to furnish to the election board the reason or reasons for his failure to vote, and every citizen not voting in two successive elections should be disfranchised for two years unless able to give physical disability as the cause of his delinquency.

Another has described America as "a republic in which all men are sovereigns, but in which no man cares to wear a crown." But the crown of American sovereignity is the ballot, and every otherwise worthy citizen who fails to wear his crown denies his kingship and endangers his kingdom.

The Dignity of the Incarnation

BY PROFESSOR A. T. ROBERTSON

Hebrews 2:10-18.

The glory of Jesus is the theme of the Epistle to the Hebrews with the urgent appeal to loyalty to him because if his glory. His glory is seen both in his deity and in his humanity. The Jews flung it in the faces of the Hebrew Christians that they worshipped a mere man as some modern skeptics do today. In reply the writer does not deny the deity of Jesus in order to agree with the Jews, nor does he deny the humanity of Jesus as the Docetic Gnostics do. He is not ashamed of the humanity of Jesus; yea, rather, he shows how this fact adds greatly to the glory of Christ the Son of God.

1. The Incarnation Worthy of God. Verse 10.

"For it became him," the author says. The "him" here means "God" as the rest of the sentence shows. God is the Creator of the universe (the all things) and the explanation of the universe (became of whom as well as by whom). God is engaged in a bigger enterprise than the mere physical universe and that is "bringing many sons to glory." This is what makes it all worth while, as God sees, the stars and all their glory. "It was appropriate," the Greek word means, to God. It was a becoming or a beautiful thing, as God looked at it, "to make perfect the Captain (or Author) of their salvation," these sons destined for glory. It is not here stated that Jesus is sinful. He was and is sinless, but he was imperfect in his human experience till he had gone through with it. One cannot have an experience before he has it. For Jesus to be a perfect man he must travel the road to the end as the Grek word means. This path lay "through sufferings." There is no other way and Jesus chose it and the Father was pleased and said so: "Thou art my son, in whom I am well pleased." If God was not displeased at the Incarnation, surely men shall not be. This is an enterprise worthy of God.

2. The Son's Pride in His Brothers. 11-13.

The Son of God was not ashamed of being the Son of Man. He did not look down on his brothers whom he came to rescue from sin.

Both the sanctified (Jesus) and those being sanctified are all of our Father's. Some of these were (and are, alas) ashamed of Jesus, but, Jesus owns his kinship to us and treats us as brothers. Occasionally a boy (or girl) who has gone to school becomes ashamed of the Mother who toiled hard at the washtub to make the education possible. Such snobbishness is contemptible. Jesus became poor and took his place in the work of the world as a carpenter and from that platform began to teach and preach. He worked from the bottom up and did not look down on the men whom he was to help.

3. The Victory Over the Devil. Verse 14.

Like other children he shared in our flesh and blood. This fact is no denial of the Virgin Birth, which the writer does not touch. It is simply an emphasis on the reality of the humanity of Jesus. He became a man in order to fight the devil's power over men. It was an unequal fight that man was waging with the devil who had power over death and who had filled men with terror. The bondage of fear made life death for many. Jesus met death by death and set men free from the devil's power in the sphere of death. There are some today who find little or no room for the atoning death of Jesus in their theology and preaching. But there is no gospel in the New Testament sense apart from the blood of Christ. Without the blood of Jesus, there is no forgiveness of sin and no power to shake off the grip of the devil in sin and shame.

4. Laying Hold of the Seed of Abraham. Verse 16

In doing this work, this tremendous redemption work, Jesus became a man and met the devil and vanquished him there. The point in humanity where Jesus laid hold was the seed of Abraham. He became a Jew as God had promised to Abraham of old. He chose the Jewish son and not angels as the means of approach. The verb in this verse can mean "help" as well as to "lay hold of," but probably "lay hold of" is correct here. The "seed of Abraham" includes Gentiles who believe as well as Jews who believe as Paul shows in Galatians and Romans. The Spiritual Israel is the true Israel of promise.

5. Like His Brothers. Verse 17.

There was no "obligation" on Father or Son for the Son to become a man. It was "appropriate" (verse 10) beyond a doubt, but God did not have to save men in order to be just. (Romans 3:26). It was love that prompted the task of redemption (John 3:16). But, once

the task was undertaken, "it was obligatory" (verse 17) for the Son to be made like unto his brethren whom he was to save. He was to be high priest for men in things pertaining to God and he could not adequately represent men unless he had had a full man's life. To be really merciful he must know man's weaknesses. To be faithful in the highest sense he must know man's needs. Thus he would be able to make propitiation for the sins of the people that would reach man's spiritual requirements and cleanse his soul and conscience. We enter here into the depths of the atoning work of Christ. It is a substitutionary work beyond a doubt, but it is very much more than just that. On this basis Jesus sounded the depths of human experience and satisfied the demands of God's holy justice. The ethical and pyschollogical aspects of the great work transcend our powers of comprehension though we have glimmerings of insight here and there.

6. Power to Help. Verse 18.

This is the matter of deepest concern. Out of his human sufferings Jesus has won the power (is able) to help the tempted. This much it is not hard for us to see, for we see it in ourselves. No preacher is really qualified for sympathy with the sorrowing till he himself has had his cup to drink. Perfunctory sympathy is an impertinence. Power is only possible when the heart understands. No tempted man need despair since Jesus is his helper.

Ananias, the Devout Disciple

BY REV. CHARLES E. SCHAEFFER, D. D.

The world knows a great deal more about Ananias the prevaricator and perverter than it does about Ananias the devout disciple. It is another evidence of the insistence of evil upon the human mind. We know very little about this man Ananias. He is suddenly flung upon our vision and lingers for a moment and then disappears just as suddenly. In eight brief verses his character is sketched for us. All sorts of traditions, however, have sprung up about him. Among them, that he was born at Damascus; that he was one of the seventy disciples of our Lord; that he became a Bishop of the Church; that he was simply a Presbyter of the Church at Damascus; and that at last he suffered martyrdom under the Roman Prefect Lucian. But all this is mere conjecture. The sacred writer tells us simply that "there was a certain disciple at Damascus, named Ananias." He may have been one of those Jewish Christians at Jerusalem who were scattered under the first persecution which befell the early church; or he may have been a native of Damascus and been present at Jerusalem on that dark day when Jesus hung upon the cross; or he may have been a visitor to the holy city on that other memorable occasion when the spirit of God was poured out upon the early followers and the winds of Heaven blew through the streets of Jerusalem on the day of Pentecost. At any rate, in some way or other, he had been brought into touch with Christ and became a follower of the Nazarene. Doubtless he was a strict Jew prior to his conversion, and now he carried over the same devout spirit into the realm of Christianity. His very name, Ananias, means "pleasing unto God," and his life was of such a character that he found favor in the sight of God. Now this man became the divinely appointed agent in a crisis hour of Paul's life. It is only such men as Ananias that God can use in fulfilling His purposes among men.

1. His vision. To Ananias was accorded the distinct honor of having the Lord appear to him in a vision. What does this mean? For any one to have a vision there must be some antecedent, psychological or spiritual, preparation. A vision does not come over night without a sufficient background of preparation for it. The soul of Ananias was

sensitized so that the Lord could speak to him. He had doubtless been praying and meditating and studying about the whole situation that was just then confronting the infant church, and it was in that attitude and frame of mind that the Lord was enabled to speak to him and declare His purpose unto him. The Lord never appears to a soul that is not susceptible and hospitable to Him. In order to have a vision there must always be a subjective preparation in the inner sub-conscious realms of our being. Study the experiences of men who had visions in the Bible. Take Moses and Isaiah and Paul and John on the Isle of Patmos, and see if in every instance there was not a sub-conscious preparation going on which projected itself out into the objective. When Paul had the vision of the man of Macedonia challenging him to come over and help, that was the projection of a sub-conscious desire that had been crystallizing in the heart of the great Apostle to the Gentiles. So in the case of Ananias, his soul was sensitized. He had been brooding, dreaming, meditating about this crisis in Christianity when he heard the Lord call him by name, and he responded, "Behold, I am here, Lord."

2. His doubt. After Ananias has put himself at the service of His Lord and the Lord has told him what to do, Ananias reveals a most singular trait of the human soul. The Lord had said to him, "Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus"; but Ananias answered, "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name." Somehow or other, the information had come to Damascus that this cruel persecutor that was making such havoc of the Christians in Jerusalem was on his way to Damascus, and the heart of that band of Christians in Damascus was full of dismay. Now the information has come to Ananias that this persecutor has actually arrived in Damascus, and he is dubious about the sincerity of the man. He had doubtless heard of the experience of this man on the Damascus road, but he fears that this is only a ruse; it is a trap set for the Christians at Damascus. He would not believe it, and therefore, he argues with the Lord. The incredulity of Ananias stands out before us prominently in the study of his character. He had been praying for the conversion of Saul, had been beseeching God that this little band of Christians at Damascus might be spared from his cruel hand. Now, when he is told that Saul has been captured for Christ, he could not believe it. It was too good. It is the same old story over again. The early church had a prayer meeting once in Mary's house. Peter was in prison, and the Christians there in Mary's house prayed for his release, when there was a knock at the door. The servant girl, Rhoda by

name, answered the knock, and she rushed back to the little church upon its knees saying that Peter is at the door, but they would not believe it. They said, "It is his angel"; it is a mistake. Yet, all the while they had been praying for his release, and when he stood before them in answer to their prayers, they would not believe it. The incredulity of Christians is remarkable. We need to learn the lesson of faith in our own prayers from the experience of this disciple at Damascus.

3. His recovery. If Ananias was dubious for a moment, he suddenly recovered himself and obeyed the command of the Lord. "And Ananias departed and entered into the house." If I ever get to Damascus, there are three places I would like to visit. One is the place where Paul was let down in a basket from the window. I would like to stand in front of that window and just gaze, and imagine that I could see this little Jew, crippled, deformed, coming down out of the window in a basket. I would like to go to the house of Ananias and see where he lived; and then I want to promenade up and down the street called Straight. It was no side street. It was a street one hundred feet wide, about an English mile in length, stretching from the West gate to the East gate, bisecting the city of Damascus. It was divided into three parts—the middle for pedestrians, and either side for chariots and traffic. On this prominent street was the house of Judas, and in this house Paul was sheltered. Here he was on his knees in prayer. Into this house Ananias entered, in obedience to the command of the Lord. See him go up those steps, the anointed messenger of the Lord! Is he timid, is he afraid for his life? He goes panoplied in power, because no harm can come to the anointed of the Lord. What power there comes to a man who goes as the ambassador of Christ! He is re-enforced by all Heaven. There is an assured calmness, a quiet dignity characterizing Ananias as he enters this house.

4. His tact. "Laying his hands on him, he said, Brother Saul!" What a master stroke that is! He might have gone in there and might have arraigned and upbraided this blind little Jew that was upon his knees in anguish, but he did not do anything of the kind. He laid his hands on him. Was it the Masonic grip? Was it the grasp of friendship and fellowship? It was certainly the hand of love and charity and forgiveness. And hear him speak, "Brother Saul!" This persecutor, this man whose hands were red with the blood of Stephen and of the early Christians—is this man his brother? "Brother Saul!" What a lesson for Christian workers! We will never be able to win men and women into the Kingdom if we go after them throwing stones and hammering and beating them for their sins and their attitude

towards Christ and His people. We shall win them far rather by giving them the hand of friendship and the word of brotherhood.

5. His authority. We must not infer, however, that Ananias manifested this spirit of condescension and forgiveness in the spirit of weakness and fear. He immediately declared his authority, and said, "The Lord, even Jesus, who appeared unto thee on the way which thou camest, hath sent me." He came as the agent of the most High God. He felt his divine commission. "The Lord, hath sent me." Here is another lesson for Christian workers. If we go to people feeling that we are the emissaries of God on a matter of life and death, we shall make the impression upon them which we desire.

6. His mission. "The Lord hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." Did ever a man go on a greater mission than that? The greatest boon that one is able to confer upon others is to open their eyes. What a new world burst upon the renewed vision of Saul! Ananias opened his eyes to God. He opened his eyes to Christ and to his Kingdom, to man, to the world. And he also made it possible for him to be filled with the Holy Ghost. As one reads the Acts of the Apostles, one is continually impressed with the fact that the great blessing bestowed upon new converts was not salvation as a ready-made product, but the gift of the Holy Ghost as a perennial and perpetual power in their lives. Ananias was an obscure disciple of the Master, but he set Saul upon a wonderful journey. What a journey that was—on into Arabia, back to Damascus, on to Jerusalem, to Antioch, through Asia Minor, to Greece, and finally to Rome and then to Glory! And all because this devout disciple of Damascus had come into his life in a crisis hour and had turned the current of his soul toward the New Jerusalem. And Paul never forgot Ananias. As you read his Epistles you will find again and again where, in the background of his mind, he was undoubtedly thinking of Ananias. When he wrote, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of love," he was thinking of Ananias who had come into his own life. When he wrote, "Bear ye one another's burdens and so fulfil the law of Christ," he was thinking of Ananias who found him upon his knees with the burden of sin resting upon him. And when he wrote, "Avenge not yourselves, beloved, to give place unto wrath, for it is written, vengeance belongeth unto me, I will recompense, saith the Lord. Be not overcome of evil, but overcome evil with good," he was doubtless thinking of Ananias who came and laid his hands of love upon his head and spoke the word of brotherhood in season. Thus Ananias lives in our minds and affections, as for one brief day he was flung upon our vision. It was the greatest day of his life, but it was great only because his soul was

open to God and because he was willing to be used by God and play a humble part in setting the great Apostle to the Gentiles upon his way. He was an obscure worker and thus becomes the inspiration of many others who occupy humble and obscure stations in life and in the work of the Kingdom, but, who through faith, and loyalty to Christ can set forces into motion that will never cease.

"God's Arrow"

BY REV. WILLIAM A. SUNDAY, D. D.

Second Chronicles 18: 13: "As the Lord liveth, even what my God saith, that will I speak."

These are the words of a man of God who didn't put on his glasses and look into the pews to see who occupied them before he announced his text. This fellow's name was Micaiah. Micaiah was a man whose sermons were not written on the head of his flour barrel. His preaching did not hinge on what he had to eat. The condition of his cellar had nothing to with his liberty in the pulpit. His theology and his pantry were not dependent on each other. He was not afraid of getting canned for taking dead aim at some influential sinner on the front seat.

He was a great one. They don't often come like him nowadays. Something happened to the mould. He was a six-cylinder preacher. A patch on his coat did not make him think he had no call to preach. His only anxiety was to please his God. It was not his habit to sandpaper and polish up his sermons so that they had no power, no punch, no meaning. Oh, no, no, sir. He did not care about making a reputation for being a fine orator. He did not give a hang about the kind of success that can be set down in figures. He did not lose any sleep because his preaching was not popular with a certain crowd. He wasn't ready to throw up the sponge just because all the star preachers on the circuit knocked him. No, sir.

Micaiah a Preacher Who Put It Across.

He had covenanted with the Lord to be true for life,and he was determined to preach in a way that could be understood by everybody. He was the kind that puts it across.

> Ah, how soon would there be a stampede in the devil's ranks if every man in the pulpit would proclaim the word of God as God means it to be proclaimed, and have the courage to do it if it cost him his life.

Nothing gives the devil so much trouble as coming face to face with a man who cannot be frightened by fear of a famine.

Now, Jehosaphat was King of Judea. He entered into an alliance with Ahab, the King of Israel, against the Syrians. Jehosaphat got out his legions one day and all his camels and his attendants and went off to visit Ahab. Ahab was one of those chaps who like to move around in the spotlight and who aren't particular whether they wreck the corporation or go into bankruptcy so long as they get off with the goods. He liked to put up a big front.

He was all front door. Open the door and you were in the backyard.

You can see him in the board rooms and hitting the high places on Broadway—the old scoundrel—any night you want to. He knew about how to make the little fellows stand around. The traffic cops lifted their hats to him and stopped everything while he made his lordly way across the street.

"That's old Ahab," everybody would say. "A great man—a great man."

Jehosaphat, coming over the skyline into Samaria with his camels and his generals and his flying banners and all his grandeur and signs of strength, looked as good to Ahab as a roll of money to a down-and-outer. "Nothing like having brains and using 'em," said Ahab to himself. "I'll pass this gentle old boy a line of talk and I'll let him take at least part of the punishment."

> It was the first of the notable entangling alliances. Ahab was one of the earliest diplomats. He would make an awful hit in Europe nowadays. They'd decorate him.

Well, Jehosaphat fell for it. Ahab gladhanded him and asked him about the folks back home and how the crops were coming on, and all that sort of thing.

Ahab Was Having Trouble with Syrians.

"I'm having a little trouble with the Syrians," Ahab said in his nicest parlor manner. "They're low-brows. They must be taught a lesson. They say I'm an undesirable—a malefactor of great wealth. It's rude and thoughtless of them, and the time has come when I've got to go out and teach them to respect their betters. You're just in time, old man—you're just in time."

Jehosaphat, being a thoughtful man and a good King and a devoted King, thought long about this and pondered. But all the Ahabs are good talkers. Ahab cared nothing for morals. He cared nothing for divine guidance. He cared nothing for the will of God. He wished only to advance his selfish interests. Jehosaphat was honestly trying to serve God. He knew better than to go to battle without God's guidance.

What was true of these two Kings is still true of the members of the visible church. Some want to know God's will, that they can follow it, while with others what God thinks concerns them least. They never pray before they undertake a deed of consequence. They never try to find out what God wants. They cheat the world and they cheat themselves.

Let a preacher get in the pulpit and tear the mask from the devil's face and they're shocked to death. So vulgar a thing as brimstone and hellfire will throw them into hysterics. A sermon with the Holy Ghost in it bores them to death. They find it hard work to keep awake.

Some fellows join church for the loaves and fishes. They sign up in a congregation for what they can get out of it. They're strong on prayer meetings and then for the rest of the week it is cabarets, Dutch lunches and booze.

> The kind of preaching they want is preaching that will allow them to serve the devil all the week and go to church on Sunday without losing their self-respect. They don't mind hearing all about the sins of Europe, but they want nothing of the sins of the United States.

From the way some of you people look, you evidently didn't hear me preach before. You're willing to hear about the sins of Europe but not about the sins of your own community.

The man who staggers home at night may be called a dipsomaniac, but all the same he is a stinking old bum.

How many of you ginks put on a prayer meeting face when you see a white neck-tie and a Prince Albert coat?

They will agree with a preacher who proves that there is a devil in the slums, but they'll hiss the preacher who proves there is a devil on the boulevards.

They will agree that the devil is in the red-light district, but they have no time for the fellow who proves that the devil is in the drawing-room.

They will agree with the preacher who rants against the saloon. But they knock the man who tells them about the booze joints they are running in their own homes.

So Jehosaphat asked Mr. Ahab if he had a prophet who would make known the will of God in the matter of the proposed battle with the Syrians.

"Yes, siree," said Ahab, with a wink at his chief counsellor, "I'm long on prophets."

Ahab Had Bunch of 400 False Prophets.

Ahab had a bunch of 400 false prophets. They stood in rows in the background, looking as solemn and impressive as they knew how.

"Your prophets advise an early advance on the Syrians?" asked Jehosaphat.

"They do," said Ahab, jamming his crown more solidly on his fat old head and looking brave and magnificent as he knew how. "They tell me that my men will eat 'em up."

You've got to hand it to Ahab for being a pretty fine figure as he stood there in the sunlight stringing his noble visitor.

"I should like to hear them prophesy," said Jehosaphat. He was a devout man, as I said before, and it was his custom to do nothing by which he might disobey the wishes of the Lord.

Ahab waved his hand. His 400 false prophets advanced in an impressive line, bowing before their King. They were a fat, sleek-looking bunch. None of them looked as if he had ever kept Lent. None of them wore shiny clerical garments. You couldn't have found a celluloid collar or cuff in the whole outfit. There wasn't a man among them who wouldn't have made a first-class sign for a boarding house ad. Fat and fit—that's the way to describe them.

Ahab knew that they would prophesy that the Lord was on his side. He had them trained—just as they train some of them nowadays.

Ahab knew it was a foregone conclusion that they would prophesy that God was on his side. And he figured the vote would be 400 to nothing in his favor.

The leader of this outfit was Zedekiah. So Ahab called him to his side and told him to start his prophesy. "Shoot," said Ahab.

> New Zede was one of these sensational preachers. He wanted to have his sermons all in italics that day. It appeared this eminent D. D. had stopped at a blacksmith shop on his way to work that morning, and had had a pair of iron horns fitted to his head so that he might look glowering and terrible like a bull.

It suited him all right, but we won't talk about that now.

He gave a star performance on the spot, showing in pantomime how the armies of Ahab would push the Syrians off the earth,

"Thus, saith the Lord, will perish Syria," he said.

And all the remaining false prophets sounded a grand amen from the side-lines.

Jehosaphat Fearful of Traitors' Plot.

Zede advised Ahab to send the skirmishers out at once and to put his armies in motion.

But somehow Jehosaphat couldn't get rid of the idea that the stage was set—that it was a frame-up— that they were trying to put something across. He faced about so as to look old Ahab flat in the eye.

"Is there not here a prophet of the Lord that we may inquire of him?" asked Jehosaphat.

> "Oh, yes," said Ahab. "There is a fellow here whom I had forgotten. He's an eccentric, peculiar sort of a preacher. He robs his family of bread and butter every time he opens his mouth in the pulpit. He is a man woefully lacking in discrimination and correct judgment. A prophet of ability and good parts—oh, yes—but a fanatic."

Preacher Had No Regard for Royalty.

"He has ability and talent, I must admit. I took some interest in him and would have advanced him to a good appointment and good pay, but, to my utter chagrin, I found that in his preaching he had no more regard for the feelings of royality than a steel trap.

I had either to change my preacher or stop going to church.

In order that brotherly love might prevail, and that a lot of influential and highly cultured people should not take offense and withdraw, I canned him. Moreover, he never prophesied good for me in all his life. I've not given him much patronage of late. In order that you may see for yourself, I'll send for him."

Now, in order that brotherly love might continue in his court and that the rich and influential people might not withdraw their support, he had locked Micaiah up—canned him, in other words. But he said to Jehosaphat, "In order that you may see that I am not a four-flusher, I will have this unfortunate dogmatic preacher brought before you."

This is a chapter out of your own lives—some of you knockers.

He roared to his attendants.

"Fetch me quickly Micaiah, son of Imla," he said.

Ahab at that minute was a mighty fine spectacle in his rich and shining garments. Two thrones had been erected upon the open field, and they were ablaze with rich rugs and draperies and the banners of the kings.

Two Great Armies Confronted Old Ahab.

In a great semicircle the armies of the two kings were stretched out, glimmering with changing color and the glint of spears. And

old Ahab, facing his royal visitor, gleamed with brass and metals like a powdermaker's yacht or a Pullman car.

> It was a hard place for a preacher who had doubts. The 400 false prophets stood glowering behind their king. Now the messenger who went for Micaiah put him wise. He told this unfortunate prophet that his dinner and possibly his head might depend on his prophecies, and that he had better trail along with the gang.

Micaiah didn't bow and scrape or rub his hands as if he was tickled to death at the opportunity to speak before such an influential audience.

"I abjure you," said Ahab, when Micaiah finally was brought before him in his shiny garments, "to say nothing but truth. What say you of this movement against the Syrians?"

Truth Not Wanted By Rebels Against God.

But it was not truth he wanted. No rebel against God wants any more truth than that which, on high authority, can keep him on in his way of sin without being brought to judgment.

The reason some people hate the Bible is because it tells that hell is the certain punishment for sin. When a wicked man, by perverting and distorting the Scriptures, can make it appear that what he wants to do is all right, he has no quarrel with the Bible.

That's why a lot of you ginks hate the Bible. There are some of the same people in this auditorium as there were in that crowd there then. A lot of you don't like me and there are those who are glad to find somebody who don't like me. There's a Liquor Dealers Association who will yell: "Here's a preacher who don't like Billy. Send it out on the wings of the press."

That dirty old bunch will get theirs yet.

People don't get mad because I preach the truth. But I make them so blamed uncomfortable that they can never feel the same afterward when they are doing wrong.

Micaiah faced his King.

"If you ever come back in peace," he said, "the Lord hath not spoken through me."

It was his way of saying, "This is your wind-up, you old sinner."

So Ahab ordered Micaiah locked up and put on a diet of bread and water until he should return to deal with him. But I say to you that getting rid of God's messengers is not getting rid of God's truth. Stopping your ears when you hear the fire alarm won't put the fire out.

But they didn't believe him. What is the word of one man against the word of 400 false prophets even in this day?

The armies and the Kings were off with their banners flying, and Ahab never returned. Pursued in battle, he disguised himself in old garments like a common soldier. No one aimed at him. A chance arrow— not aimed at him, mind you—but following its own will, penetrated a joint in his armor and pierced his heart. That was the end of him.

Where do you suppose he went? He went where you'll go if you don't repent. You'll go to hell if you don't repent. You may sneer at me if you want to, call me crude and vul-gaw, but the fact remains that you'll go to hell if you don't repent.

The Arrow of God is on the wind. It will find you where you hide behind rich tapestries, whether you clothe yourself in sealskins and silks, whether you ride in a limousine or hoof it; it will find you in a bank, in the drawing-room; it will seek you out even in the coal mine or overtake you in the cabin of a locomotive.

> Jehosaphat lived to realize the evils of false prophecy. What was true in Ahab's case is still true and will remain true so long as the pendulum swings in the clock. If you are a transgressor, the arrow will find you. It is upon the wind. There is no settlement but death.

What is needed here is a fighting spirit. Every inch of this soil is dyed with the blood of a patriot.

It was an old prophet who, lashing the sins of Jerusalem, cried out, "Get out! You vipers."

And every viper in Jerusalem came out to look at a man who knew a viper when he saw one.

Whether a fellow buttons his collar before or behind does not matter, as long as he has the fighting spirit.

He may preach textual, capital or chop suey sermons, as long as he packs them full of the right spirit.

What are you doing?

Tribute to Harry Monroe

BY REV. MEL E. TROTTER

"Getting an Education"

"The reason I was listening to Harry like a master's dog was because I never heard him talk that I didn't learn something. I never was too big to learn from my old dad. And then I would go away and use all he said. My early education was sadly neglected, you know.

"Let Your Light Shine"

"The reason I love to talk about Harry Monroe is because he was the first man through whom I saw Jesus. You know He told you to 'let your light shine before men,' and the only way Jesus Christ is to be seen today is through us. You can make up your mind to that. We are the living epistles. We all love the man who led us to Christ, and it isn't because he is so much more lovable than any other man, but it is through him that you see Jesus.

A Snowy Night

"Harry Monroe stood there in the Mission preaching one night. It was the 19th of January, with the snow blowing, and no crowd there —just a bunch of 'bums,' and no body to 'show off' before. Anyone could speak tonight with a great crowd of more than 5,000 folks, listening to him, but on a night like that most anybody would have turned the meeting over to one of the boys and let him run it. Harry was there, though, with his clothes brushed and his shoes shined and his clean collar on; and that was always one of the things Harry Monroe taught us boys—to keep ourselves clean. Over and over again he used to tell us: 'God will always furnish the shoe leather any time He calls you for a new pair.'

High Heaven Richer

"I believe with all my heart that high heaven has been made richer since Harry left us. No other man could have left a bigger hole; no other man could have brought a big crowd out like this one tonight

for his memorial service. He was more tender with me when I was a little babe in Christ than later. Later on he used to rebuke me when I was wrong. He would put his arms around me and talk to me like I was his boy—he had begotten me in the gospel. I will never forget some of the things that man used to do for me. Many a time I wasn't going good, and then sometimes I would get too far the other way, but Harry would set the pendulum right every time. Harry had a lot of theology, but he didn't know it by that name.

Only One Message

"Listen: He used to say that a rescue mission has only one message. That must be the message of the cross of Jesus that saves men from sin. 'We have churches and Bible institutes all over the city where the folks can have instruction,' he used to say, 'but what we want to preach down here is that God is able to save to the uttermost.'

"And that was what he was preaching when I went in there. How I longed for something that would deliver me from sin and the habit which had kept me from everything that was dear to me. And since that first time I saw Harry and gave my heart to God I never have had a drink of whiskey, and I used to sell my clothes for it.

"That night I thought would be my last night. I thought I couldn't live as I was any longer, and I would just end it all. As the door of the mission swung open I heard a little line of song I knew, and there was this man Harry Monroe on the platform leading the singing. Harry was the only man I ever saw who never beat at the right time, yet everbody always sung all right together.

"Jesus Loves You"

"The gospel he preached was only this: 'Jesus loves you.' 'Listen, fellows,' he would say; 'Jesus loves you; so do I.'

"He didn't hurry away from me that night. He led me to Jesus, hallelujah, and Jesus saved me. Harry couldn't, and he had sense enough to know he couldn't. So he led me to the Lamb of God who takes away the sin of the world.

"Harry was full of fun. He would go out of the road to crack a joke on Jacoby or me, or somebody he loved. He always had his family in an uproar. It was a place of joy and fun after Jesus came into that home.

Jesus Breaks Every Fetter

"Listen, folks: I want you to hear the message tonight that Jesus Christ, the Son of the Living God, is able to save you; to save you from

your sin and put a new song in your mouth. Get in touch with Jesus Christ. Remember, there is 'no other name given under heaven whereby we must be saved.' I had tried every resolution, every remedy I knew, nearly everything known to science, to get away from sin—and I never found the cure until I found the Lamb of God. That habit that is controlling you, that miserable temper that is controlling you—He is the remedy. If you need comfort, He is the Comforter; if you need help, He is the Helper; if you need power, He is the Power. Jesus, Jesus, Jesus, is all in this wide world you need. He is the Way by whom Harry Monroe went to heaven. He is the Way for you to go to heaven."

The Message in Song

After Mr. McKee sang with power and beauty his tribute in song to this great rescue mission worker, "Hallelujah! Jesus Rescued Me!" Mr. Rader gave the closing words of this memorable evening:

"I never will forget a day not very many weeks ago when I had a telephone message to come down to Hinsdale. I didn't know until that day that Brother Monroe was very sick. I got off the train and walked through the woods to the sanitarium. He was sitting outside in a rocking chair, and he got up and came towards me. I put out my hand and he took it with both of his, and he said: 'Maybe you think it is funny I asked you to come down, but I don't believe I am going to live very long, and I just want to tell you so that nobody will make any mistake about it; so that you can get up, as long as you have a good pair of lungs, and tell folks that I have a wonderful Saviour!'

"Oh, that was precious to me, as I heard him say that, looking into those big eyes of his underneath that pair of awnings he had on top of them.

Save to the Uttermost

"Friends, I want you to have that Saviour tonight. Man, woman, there is not anything in this world like Jesus in your heart. Everything else is empty unless you have Him. I can show you men on this platform who have come from missions all over the country. There are testimonies on this platform that would bring a verdict from any jury that Jesus Christ can save to the uttermost.

"Oh, my friends, Jesus Christ came down into a body like ours and took all of our Adamic nature upon Him—the curse of sin. He became that thing for us, and paid the penalty of it all on the cross and died in the dark. Then He rose, and left death behind, and every time I see a sepulchre I know it is the open mouth of God laughing at death, for Jesus came down and defeated the devil and broke the jaws of death.

A Wonderful Salvation

"No wonder Harry Monroe loved to preach night after night. Friends, when this thing gets in your heart it will break it open. I don't care how low you are. Jesus was a friend of harlots. Oh, there are many girls going to the devil today. Listen to me tonight: Jesus wants to keep you from going. Jesus wants to hold you, and He can hold you, young woman, tonight. Listen to me, young fellows: I know the game, and I know what the devil is putting up to you these days. You can't beat it to save your life without Jesus Christ, but if you take Him He will keep you while the other fellows take the toboggan and slip past you into hell.

The Christ that Harry Found

"Oh, let us get the Christ tonight that Harry Monroe found! That is what we are here for; that is why we pay tribute to this man.

Some Lessons Concerning Prayer

BY REV. GEORGE W. TRUETT, D. D.

Text: "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you."—1 Samuel xii. 23

The text is one of the concluding statements of the address of the prophet Samuel to his people. I read you the chapter a moment ago, that you might see the setting of the text. Samuel was God' prophet, and spoke to the people the things that God would have them know, that knowing they might obey. But after a while they became impatient under his counsel and leadership, and clamored for a king, and so persistently clamored, that Saul was anointed king over them. And then the prophet reminded them of his advanced age, of his gray hairs, of his long life of service for them; and in his last words to them, reminded them that sin, wherever and by whomsoever committed, would be punished by the Almighty; and if they expected God's mercy and blessings, sin must be put away from them, and obedience to the commandments of God must characterize all their ways. In his address there was brought home to the people a realization of the gravity of their sin, that they had even gone to the desparate length of discarding God's prophet and clamoring for a selfish, ambitious king to be their leader. And so they cried unto the prophet in their distress and under the sense of their terrible situation, that he would pray God not to leave them to their wicked devices, nor to allow the calamity to overtake them that even then was impending. His noble answer was: "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you."

It is one of the sublimest utterances that ever fell from any man's lips, especially when you take into consideration the circumstances of such utterance. The old man has lived unselfishly for his people. He has wrought with all possible devotion and self-abnegation through a long life for his people. Not for himself has he wrought, but for them, for their welfare, for their happiness, for the great causes and principles that made for their profit, both for the present and for the future. Now, at the close of his notable life, they discard him and discredit him. And then later they turn to him in their desperation and extremity, by reason of their sins, and ask him to pray for them, and he answered: "As for me, God forbid that I should

sin against the Lord in ceasing to pray for you." It is a marvelous utterance.

The text suggests the measureless importance of intercessory prayer. Upon that theme I would speak this morning: The importance of intercessory prayer. It goes without any argument that very few, if any of us, realize properly the far-reaching moment of intercessory prayer in carrying on the cause of God in this world. Our text suggests, first of all, our responsibility to God for our praying. When they appealed to Samuel not to cease to pray for them, the prophet answered: "I could not so sin against God as to cease to pray for you." Our praying, then, has a relation of personal responsibility in the sight of God. Man is responsible for every opportunity with which his life is in any way invested. All of life's talents, its privileges, its opportunities, are gifts from the Almighty to us, and unto Him we are responsible for the use or the abuse of them all. Man is responsible for the abuse made of his education, for the education that he does have, for the education that he can have. For the best possible development of the resources of mind and heart and life every man is responsible. Man is likewise responsible for his influence. If he could bring to pass certain great causes for the welfare of men and the glory of his Maker, by the use of his influence, then he shall justly be held accountable in the sight of the Almighty for such use or abuse of influence. Man is responsible for the use or abuse of his money, and he unto whom the Lord gives the power to get wealth shall as certainly be held responsible for the use or abuse of that talent as any man in the world entrusted with any other gift.

Now, prayer is one of the supreme opportunities that God has vouchsafed unto men for the forwarding of His kingdom among men. Prayer is a force. Paul talks about "helping together by prayer." And for using or abusing such oportunity, God will hold every one of us accountable. Prayer has then, first of all, a direct reference to God; and when we look upon it like that, there comes home to us the painful discovery of how much we have doubtless lost by the neglect of this opportunity that God has offered us. We talk about latent powers. We talk about the latent power of steam, that wrapped up, undisclosed, hidden power, of which the world for so long a time did not have any just conception at all, not even when its power began first to be discovered and used. We talk about the latent power of electricity, that now speaks messages around the world in one or two moments. How little we knew about that latent power until just a few years ago. But the most marvelous latent power in the world is the latent power of prayer. Do you doubt that things all about us would be different if we had prayed as we ought? Do you doubt that con-

ditions in Church and in State would be marvelously changed from what they now are if the sons of men had called upon God as they ought?

There are manifest reasons why men do not realize the power of intercessory prayer. A number of them will occur to us as we think upon the subject. Men do not realize the responsibility and moment of intercessory prayer, because they do not stop to think that prayer is more than a privilege. Prayer is a God-enjoined duty. It is not optional with us whether or not we shall pray for men. It is a direct command from the Almighty for us to pray for men, for all men, without leaving one out in all the world. That is a God-enjoined duty, as plainly indicated in His Scriptures as is any other truth there indicated. We have too much looked upon this matter of praying as a matter of privilege. To be sure, it is a glorious privilege, an exalted privilege, an incomparable privilege, this privilege of preferring our requests before God. Oh! if we had to come home to us the awful realization that God would not hear us, no matter how we called upon Him, it would paralyze us and overwhelm us. Blessed and exalted above all words is the privilege of prayer!

But prayer is a great deal more than a privilege. Prayer is a God-given duty, and no man is excused from it, no matter what his belief, or character, or condition in life. God asks all men to pray, to prefer their requests before Him, to come unto Him continually, and tell Him out of their hearts, their hopes and fears and needs and desires. We have too much looked upon it simply as a privilege to be used or not, according to our own wish.

And, again, we have not realized as we ought the need and the danger of men all about us, for whom we are to pray. Oh, if we could have the curtains that separate us from eternity lifted, so that we might have just one glance at the danger of men all about us, the one thing we would do would be to betake ourselves at once to our rooms, and fall down there upon our faces before the Almighty, and entreat His mercy and favor and gracious hand of deliverance in their behalf.

Still again, we do not realize this matter as we ought, because the answer to our prayers is so often delayed. Time and time again different ones have come to me and said: "I have asked—God witnesseth the truth of what I say—I have asked for Him to do this or that or the other thing for me, and yet no answer has come." "Hope deferred maketh the heart sick," and after a while the anxious mother droops in her prayers, wanes in her expectations, goes down under the withering paralysis of distrust of God, and to a large degree ceases to pray. And so it goes with the devoted, clinging, patient, trustful, Christian wife, as she beseeches God for the strong man by

her side, that he may be saved. Because the answer is often long delayed, we cease to pray as we ought, leaving the whole matter, in some stoical, unbelieving way, to the arbitrament of the Almighty, in whom is infinite wisdom and from whom must come every needed blessing.

But now for whom is intercessory prayer to be offered? Paul, in his first letter to Timothy, leaves us without any sort of doubt about the persons for whom prayer is to be offered. You read that epistle and you will see that he thus enjoins prayer: "I exhort, therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and for all that are in authority;" —that is, "in eminent place," as the marginal reading gives it, and the revised version, "all that are in high place." Why? "That we may lead a quiet and peaceable life in all godliness and honesty." Note his exhortation well: "I exhort that supplications, prayers, and intercessions be made for all men." That is his injunction as to our prayers. Look at it a moment. He enjoins that we shall pray for all who are in authority, who are in an eminent place. Look at the different classes that would come under that head. There might be mentioned, first of all, the rulers of state, men in positions of government, men who rule, men who make and execute laws. For these the mighty apostle enjoins that there shall be prayer, unceasing, intercessory prayer. And it will readily occur to us that such praying is to be offered in behalf of men in authority, without regard to their political principles and preferment. God's people are to pray for all who are in authority, however much they may differ from them in politics or in the principles to which these men subscribe. We owe it as a duty unto the Almighty to pray unceasingly for all such men in positions of state about us. And do you have the shadow of a doubt that law would be better in its construction and better in its enforcement, if daily the sons and daughters of the Almighty made intercessions for the right construction and enforcement of law by those who sit in eminent position? Beyond a doubt, every man of us must plead guilty to the charge that we do not pray enough for men in authority, for men who make laws, and our other men who seek to execute the laws, for men in chief positions, where men gather around them and take their cue of life largely from these men who are invested with leadership. Oh, the responsibility of such a public man! His position is a position attracting the attention of uncounted hosts of men; and if he be bad, and if he be careless of influence, and if he disregard his relations to God, and if he be without concern for the great principles of righteousness and truth, what a hurtful mark he will leave in the land in which he lives. God's men and women are enjoined in Holy Scripture, directly and impliedly, to

offer intercessory prayer for men in public position. And, I repeat, there is not the shadow of a doubt that law would be better constructed and better enforced if the lawmakers and executives had the unceasing prayers of the people in their behalf. It is not simply a question of privilege for us, O brethren; it is a question of duty, enjoined directly and specifically upon us by the Almighty Himself.

The reasons for this are manifest. Office is deceptive. Position is always a thing of great danger. Office is a thing full many a time so deceptive as utterly to mislead men. Men after a while in position are tempted to reach the place that Nebuchadnezzar reached, when he said: "Is not this great Babylon which I have builded?" "Which I have builded." The Almighty was utterly left out. And so position is ever a thing deceptive; and for that reason men in public station, either in Church or State, need the unceasing intercessions of the people of God. And I repeat that the question of politics hasn't anything in the world to do with our duty. Christ's Church knows nothing of political lines in it. It was uttered some time ago, very foolishly by a minister who should know better, that he would not be the pastor of a church if every man in it did not vote a certain way. The statement was extremely foolish and improper. No such lines as that are to be drawn in the Church of Jesus Christ. Without any regard to a man's political affiliations, or principles, or platform, God's people are enjoined to offer prayer, fervently and unceasingly, that men in authority may be guided aright, that through such guidance the people may lead quiet and peaceable lives in all godliness and honesty.

Then there are others besides civil officers that are in eminent place.

Oh! in what eminent positions are the ministers of the Lord Jesus Christ, and how great their need of the constant intercessions of the people of God! Brethren, if the Apostle Paul would write like this: "I beseech you, pray for me," how much more the ordinary preacher needs to send forth that cry to the people. Paul said: "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." If earth's greatest preacher would make such a plea as that, how much more the humble, ordinary insignificant preacher needs to throw himself at the feet of the people, begging such intercessions from them in his behalf!

Now, why is it so? The temptations of Christ's preacher are manifold and grave. He is tempted all along to professionalism; and when Christ's preacher preaches merely to preach, then his usefulness is at an end. When Christ's preacher fails to preach with the great throbbing passion and purpose that brought the Son of God to the earth, that He might live and die to make expiatory atonement for the sins

of a lost world, his usefulness as a minister of Jesus Christ is already at an end. He is tempted to professionalism all along, and professionalism in the ministry means death to the preaching of the Gospel. He is tempted to vanity by the applause of the world. Whenever Christ's minister is lifted up with pride by the applause of men, already that man's deterioration and decline have begun, and if he follows on in that inexcusable way, he shall sink to uselessness in the kingdom of God. The reasons are many, dear brethren, why God's ministers are to be constantly upborne by the people in their intercessions. A praying church makes a successful preacher. You may take any humble little preacher and let him be buttressed about by any church, that day in and day out beseeches God to make him valiant and skillful and strong in the Lord and in the power of His might, and he will be a mighty preacher, I care not who he is. The world is filled with examples demonstrating that selfsame truth. They tell us that before Mr. Spurgeon preached, every Sunday morning and evening, a half hour was spent by his large body of church officers praying just for the blessing of God upon the preacher and people for that service. He might never preach again, and the people might never come back again, or some man who, in the providence of God, had come to that service might never come back again. And therefore they waited at the throne of grace, praying that the breath of the Almighty might be upon the preacher's message, that men might be turned to the Lord and be saved. And out from such holy atmosphere the mighty preacher came every time he stood up in his vast tabernacle to preach the word of grace to the gathered thousands. A praying church makes a mighty preacher. And you may take any church where they do not pray for the preacher, and the preacher there, no matter who he is, gets on poorly. There is an atmosphere in the kingdom of God, and that atmosphere is as real as is the atmosphere in this physical world about us; and the atmosphere in which the preacher of God preaches is of untold moment in the matter of his preaching and usefulness for the lost world unto whom he is sent to preach. When John Livingstone stood up and preached at Shotts, in the days past, a great many people were amazed at his preaching, for under one sermon on one occasion five hundred souls publicly acknowledged Jesus Christ as their personal Saviour. When they looked into the matter, they found that the night before, several hundred had prayed all night that the next morning, God's Spirit might so rest upon the preacher, that a backslidden church and community might find out again that God had power upon earth to save men. The same story is substantially true of Jonathan Edwards When that wonderful revival came to Yale University, in a past generation, people seemed unable to

account for such remarkable scenes in that nobly historic old university. When they looked into the matter, it was found that for weeks and weeks every ministerial student in that school, along with a number of other Christian young men had risen up before daylight, every morning, and had gone to a certain room in the building, and had poured out their hearts to God, that old Yale might be shaken with a heaven-sent revival, and it came. Can you doubt that it came because of this intercessory prayer? I have been rereading recently the story of Charles G. Finney, one of the most eminent and successful ministers that America has ever produced. Mr. Finney's revival meetings are yet matters of note throughout all the theological world. He gives an account of his notable campaigns for religion in the state of New York: Great meetings were held, when hundreds and thousands of strong men accepted the Saviour, in Utica, and in Binghampton, and in Syracuse, and in Rochester, mighty meetings, you remember, if you have read the story, when hundreds and thousands of men, among them congressmen and judges and lawyers and eminent men in every station, came to Jesus Christ. Mr. Finney in writing about it afterwards tells us that there was a thing going on all the time that he did not know anything about. It was this: There was a plain man in that state who was a minister, but who preached with exceeding poverty of speech and power so far as his public speech was concerned. But he prayed: and when Mr. Finney came to that state, this plain man, Abel Clary, betook himself to prayer, shut himself up in his study and gave himself for weeks, and even for months, unceasingly to prayer, and in his journal, the simple diary, that Clary kept, were found long afterwards such entries as these: "I have been strangely moved today to pray for the salvation of Utica, and I have prayed for a week for Utica." And then again, "I have been strangely moved today to pray for the salvation of Rochester, and I have prayed for Rochester for a week." Nobody knew anything about it but the one man, but after he was dead, Mr. Finney saw the simple diary, and at the very times when Mr. Finney was preaching the Gospel publicly with such unexampled power in these several New York cities, this plain man was on bended knee, interceding with God to save those same cities. Do you doubt that there was a vital connection between that man's humble praying and the marvelous results that attended Mr. Finney's preaching? Such illustrations might be multiplied indefinitely.

Prayer is to be offered for all men. How much the teachers need prayer, both the secular and the religious teachers. Do you parents pray for the men and women who teach your boys and girls in the public schools? If you are neglecting that you are neglecting one

of the most delicately and eternally responsible matters in the world. Do you parents pray for the men and women who teach your children in the Sunday School classes? They are hammering upon these plastic hearts, and as they hammer, so shall be character and destiny to an awful degree with such children, for time and eternity. Prayer unceasing in to be offered for them all.

But Paul sums it all up by asking that prayer be made for ALL men. You will notice that by example and precept there were several classes for whom Jesus urges us to pray. He teaches us to pray for the sick. That is the reason we had prayer this morning, and why we have prayers at every prayer-meeting, for our beloved members who are sick. A man brought to Jesus his afflicted boy and said to Him: "I want your help." And Jesus healed him. Then the disciples took Jesus aside and said: "We tried to heal him, and why could not we do it?" And He said: "This kind can come forth by nothing but by prayer." And then again the Apostle James teaches us that God is well pleased with our prayer when we present the sick unto Him. Of course, it must be ever understood when we present our loved ones in their distress unto God that we are to submit to the will of God, whatever that may be.

Then there was this other class for which Jesus prayed, and for which we are to pray, and that was the children. You remember the account given in the nineteenth chapter of Matthew, where the mothers brought their children unto Jesus that He might lay His hands upon them and pray. Wouldn't you have rejoiced to have heard one of those prayers Jesus made for that little girl or that little boy that the mother brought to Him? Do you suppose He said: "Father, make this child to be rich in this world's goods?" Do you suppose He said: "Father, let this child be lifted up until his name shall fill the earth?" You do not suppose that. "Father, let this child be heavenly minded; let this child love Jesus Christ; let this child give its life to the noblest and the sublimest things." Don't you know in your soul that He prayed like that? Surely, surely, we are to pray for our children. As the child goes, so shall go the world, and therefore prayer unceasing is to be made for these dear young lives, unable yet to apprehend the deep responsibilities of human life.

Again, Jesus teaches us that we are to pray for all His people everywhere; not merely for a particular church, not merely for a particular denomination, but we are to pray for the true Israel of God everywhere in all this earth. "Pray one for another" is the voice of Jesus to His people in every age and in every land.

And, still again, He teaches us that there is another class to pray for, and I want you to see it as a positive command: "Pray for them which

despitefully use you and persecute you." There is His specific, direct command. That is a command that may not be avoided; that may not be disputed; that may not be disregarded. We are to pray for the men who despitefully use us and persecute us. And right there is the heroic place in Christianity. An unsaved man cannot do it. An unsaved man cannot from his heart crave the favor of God upon his persecuting enemies. God's man can do it, by the grace of God. And not only can he, but he is enjoined by the Almighty to do that specific thing. O brethren, will we never learn that the gospel of hate is the gospel of destruction? Will we never learn that for a man to hate is for him to pursue a pathway of folly, the end of which is filled with the most lamentable consequences? Will we never learn that hate incapacitates a man for the noblest and truest living? Will we never learn that to hate fills the heart with rancorous, unholy impulses, which unfit us to an awful degree for the solemn work of human life? "Pray for them which despitefully use you and persecute you." I hope you know the sweetness of that same experience. I hope you know what it is when you have been maltreated by some one to go alone with God, and to commend that one to His mercy, and to beseech the Almighty that good and not evil may come upon the head of that one. If you have learned that, you have learned one of the deepest, sweetest, holiest experiences that the human heart can ever know.

I am speaking too long upon this vital theme, and I must close. We talk a great deal about "unanswered prayers." Let us then rather think about our unoffered prayers. Your boy might have been saved if you had prayed as you ought. I declare it upon the authority of God's book. Your husband might have been saved if you had prayed as you ought, and lived rightly along with the praying. I declare it upon the authority of that same book. Some man for whose soul you yearn might long ago have stood up in the presence of the people of God, saying: "Your God is mine, your hope mine," if you and I and all of us had prayed for that man as we ought. One of the deepest regrets of my life, I confess it to you today, is that I have prayed so little for lost sinners, compared with what I ought to have prayed. O my friends, our children, our loved ones, to an awful degree are dependent upon our prayers. And there are lost men, rulers of state, business men, laborers and capitalists, the rich and the poor, the old and the young, all about us, God forbid that we should so sin against the Lord as to cease praying for them! Let us pray for them here and now with all our hearts! The Lord help us and hear us!

The Gift of Personality to Christ

BY REV. GEORGE W. TRUETT, D. D.

Text: "But first they gave their own selves to the Lord."—2 Cor. viii. 5.

Paul is here praising the early Macedonian Christians in words remarkably gracious and heartening, as you observed as you listened to the Scriptural reading, a moment ago, from the eighth chapter of Second Corinthians. Praise from Paul was certainly noteworthy. He was no fulsome flatterer. He spoke words straight and direct and true. When men needed rebuking, Paul was just the man to give such rebuke. And now, when he finds an unusual case of devotion to Christ, and of sacrifice for Christ, and of glorious witnessing to the power of the grace of Christ, Paul sets it forth in this chapter in words that fairly breathe with beauty and blessing.

These early Macedonian Christians, though sorely afflicted themselves, with their means of living pitifully reduced, yet out of their affliction and poverty got together an offering for some needy people far away. Though themselves in dire distress, yet with all the good will of the givers, and with a prayer for God's favor upon their united gifts, they sent their offerings, voluntarily and joyfully, to far-away people who were in need. Paul makes a telling discourse upon such an unusual deed, and pays his tribute to it in a way that makes life loom larger and the possibilities of human nature seem grander as we read his tribute. But the point of his praise is what we need to see clearly today; and that is that no man can please Christ and do His will as He wishes until the supreme thing is done toward Christ and for Him, namely, until life itself is unreservedly laid on the altar for Him. When one's life is fully laid on the altar for Christ, all else in service for Him is easy and natural and blessed, because the greater includes the less. Just as long as a Christian proposes to serve God with little driblets of money and time and service, the Christian life is vitiated and stunted and misrepresented. But when a Christian faithfully apprehends the truth that the Christian life calls for the actual giving of life unto Him who gave His life for us, then a thousand smaller questions are settled in one moment, and settled once for all.

There are two simple but practically vital truths that may be seen in this story of the Macedonian Christians, whose conduct called forth such positive praise from Paul.

First of all, these early Christians put the cause of Christ as the first thing in their lives. Wasn't that altogether praiseworthy and consistent and necessary? Where should Christ's cause be put? I am speaking this morning to an army of Christian men and women, and upon you, one by one, I would press the question, even as with a sword point, upon the deepest conscience. Where should Christ's cause be put by the friends of Christ? These early Christians clearly put it as the first thing in their lives. Untold mischief comes to Christian men and women, and to the vital cause that they represent, when they higgle and haggle and fail to put Christ's cause as the first thing in their lives, making it the center and heart of their thought and activity.

The most superficial views are often taken by Christians concerning the Christian life. It is sometimes vainly thought that if we can add largely to our numbers, then are we indeed making progress. It does not necessarily follow that an army is making progress because it keeps adding soldiers to the ranks. The Bible never one time gives any such hint that an increase in numbers is the way of progress in the Christian warfare. The Bible never once gives any encouragement to the doctrine that we shall be strong according to our numbers. Indeed, we are warned again and again, by warnings direct and implied, as to the snare that there is in numbers. There stands out like some dark cloud the old story of David's numbering the kingdoms of Israel and Judah, to warn God's people forever that they must not put their confidence in numbers. Never once does God put the emphasis on numbers. Read the story of Gideon's vast army reduced to three hundred men, and see how God utterly discounts numbers. Often it is given us to see how God signalizes the mighty victories that may be obtained by handfuls, consecrated and definitely committed to His program. It is not "How many do we count in the kingdom of God?" but "How much do we weigh?" It is not quanity in the kingdom of God that counts, but it is quality. You can sometimes put your hand on one man in a community who seems to have the power of a thousand ordinary Christian men. His very nod is empire; his very footfall law; the very crook of his finger is power. The explanation is that he lives his religion. It is not duration that counts in human life, but intensity. Some men die at thirty and have done more for humanity than others dying at one hundred and thirty. The first mentioned live while they live, with the one motive of doing the will of God.

Again, it is manifest that men sometimes have the mistaken conception that if they had more money they could forward Christ's cause in a victorious way. They were never more mistaken. Never one time is the emphasis in the Bible put upon material, visible resources.

To be sure, I have no sympathy at all with the anarchists outcry that is sometimes heard against money. I do not hesitate to say that men who can make money ought to make it—legitimately, to be sure—for all illegitimately gained money is a curse to him who gains it. Men who have gifts in the world of business, commanding gifts, strategic gifts, who can amass money legitimately and properly, ought to do so; but money in the kingdom of God is not the supreme thing at all. The early disciples of Jesus were without money, and yet they shook the Roman empire to its foundations with their spiritual power. They did not have vast bank accounts, and yet the pagan empire was shot through with gleams of heavenly light in one short generation. Money is not the supreme thing in the kingdom of God. Full many a time it is a terrible handicap, a perilous hindrance. Full many a time men turned to it instead of to the arm invisible and almighty. To the degree that men put their confidence in human, visible, material resources, to that degree are they weak and not strong at all.

What then is the supreme thing to be laid to heart in the kingdom of God? It is pointed out here for us by these Macedonian Christians. It is to put Christ's cause as the first thing in our thinking and doing, literally to put it first, and to build around it as the center of all our thought and all our activity. These early Christians, by the glorious example described here for us by Paul, point the way for us, if we would make the Christian life a thing of ever-growing happiness and ever-increasing triumph over the world about us. How all things would be changed about us if we would put First things First!

Now, Christ's cause is to be put first by Christians—not off in a corner, treated as some little stepchild, unloved and in the way. Christ's cause is to be put first everywhere, and forever to be put first. That is the need of the world today. The one constant tug at my heart concerning this Pan-European war is that it will blazon forth the truth before all the nations that the one kingdom that is to have supreme attention at the hands of humanity, because it is the one hope of humanity, is the kingdom of Christ. The only kingdom that shall last, the one kingdom that shall ultimately break to pieces every other kingdom, the one kingdom whose right it is to have undisputed sway in all the earth, is Christ's kingdom, and Christ's friends should always and everywhere put His kingdom first. That is the outstanding need of the world today. "Seek ye first the kingdom of God and His righteouness." Seek it first—not secondly, nor thirdly, nor subordinately, nor optionally, nor incidentally. "Put My cause first" is ever the call of Jesus to His people. Put it first when you go to the bank. Put it first when you stand before court and jury. Put it first when you go from house to house ministering to the sick. Put it first when you stand in the high

place of the teacher. Put it first in the pulpit. Put it first in the market-place. Put it first in the realm of government. "Put My kingdom, My cause, My will, first," is forever His call.. One is King and Lawgiver for humanity, and that is Christ. Christians are to hear this call, and act on it, and live it, and relate all life to it. That is what the world supremely needs. It is not fine church houses; it is not buildings marked with marvelous architecture; it is not delicately stained glass windows; it is not eloquent preachers; it is not vast piles of money; it is not large numbers. Its need is for men and women who are themselves separated unto Christ and whose dominant concern is to put His will first. Such men and women are to be the salt of the earth, to put their healing touch on the whole mass of needy and unredeemed humanity. That is the world's first need—to put Christ first.

Paul stated it for us when he said: "To me to live is Christ;" or, freely translated, "To me to live is for Christ to live over again." Said Paul: "I am to think His thoughts, and to talk His talk, and to do His deed as best I can, and to live His life, and to offer myself as did He for humanity." That is the business of a Christian in this world. What other business could a Christian have? After I am redeemed from the curse of the law, by Jesus, who died for me, the Just for the unjust, the Sinless for the sinner, I am left for a little while in the earth to reincarnate the spirit, the teaching, the life, of Jesus, and I am to put Him first. So that, when Paul said: "Ye are not your own; ye are bought with a price. Therefore, glorify God in your body and in your spirit, which are His," he was just stating the simplest, plainest, fairest truth that can be put into human words. You Christian men and women literally belong to Christ. I charge you therefore to put His cause where it ought to be. Let His will be regnant in all human life just as it ought to be. Then even this earthly life is, indeed, a thing of surpassing glory.

You will observe that these early Macedonian Christians, in all their various callings, thus enthroned Christ's will and made it regnant in all their daily temporal affairs. The religion of the Lord Jesus Christ is not simply a showy business for Sunday. If you are going to make any choice, and put your best foot forward at some particular time, in Christian living, do it yonder in the market-place, rather than here when you are singing some beautiful hymn. Do it in the home, where the nervous, impatient child is taxing you to the limit. Live for Christ out there, where you closely touch humanity, where all the sharp currents of life clash. There put the will of Christ first. These early Christians in all their daily avocations put Christ's cause first. Oh, isn't that what we need, what we supremely need? We are going to get on miserably if a man is a schemer

and a cheat yonder in his business, and a pious, long-faced saint here in church. We are going to get on badly if the teacher forgets, and is a nervous scold in the schoolhouse, where plastic life is being touched and shaped by her every minute. What the world needs is for this leaven of Christianity to be incarnated in our lives, as we touch humanity the six busy days in the week, as well as on the Lord's day. The grocery man ought to be better, and the laundry man, and the messenger boy, and the butcher, and the telegraph boy, and the doctor, and all the rest, because you and I cross their paths, and look into their faces, and greet them for a moment in life's daily battle. Our Christianity is to be radiant out there in the midst of the seething humanity which is dying without God. It was so with these early Christians, because they put Christ's cause first.

What a glorious day that will be—may God speed its full triumph!—when in all callings and among all classes and conditions of humanity shall be realized that noble injunction of Paul: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." I can see how the modest teacher, just as truly as any prophet in his pulpit, can mightily glorify God, as he pleads for the fundamental principles of righteousness and justice and mercy. I can see how the financier, and the struggling girl with her typewriter, and the needlewoman, the farmer, the man driving the dray—humanity in all its phases and at all its tasks out there in the big battle of life—can glorify God as really as did Paul, if each one will simply put Christ's cause where the Macedonian Christians put it—put it first.

Isn't it a glorious thing that we have the examples in this dear country of ours of many of our clearest-minded and most influential men who put Christ first? Whatever may be your politics, that does not concern me at all; that never concerns the pulpit. The preacher is as much concerned for the souls of men who follow one political party as another. But whatever may be your politics, you must be profoundly grateful for Woodrow Wilson and Charles E. Hughes the candidates of the two outstanding political parties for the Presidency; and you must be deeply grateful for that masterful leader yonder in Great Britain, Lloyd George—grateful that these personalities, world-touching personalities, bow down like little children, daily asking for wisdom and strength from God for their tasks. The gracious influence of such men for Christianity is literally beyond human computation. And here in your own modest circles of life there are men in this task, and women in that, who are incarnating the ideals of Jesus, and are putting His cause first, and they in their sphere, as well as these mighty ones mentioned in their sphere, are positively and constantly blessing humanity. God speed the day when Christians shall understand that

what Christ waits for and asks at our hands is that we will do in life what we are here to do! That we will have the right sense of our vocation! And that we will relate ourselves to the one embracing task that we are in the world for, here in the little vestibule of time preceding eternity, to put Christ's cause first, and then pass from time to be with Him in the larger House of Life, where all the conditions of life are perfect forevermore!

There is another vital truth to be emphasized, and that is that the secret of such wonderful devotion on the part of these Macedonian Christians is explained in the very words of the brief text: "But first they gave their own selves to the Lord." As certainly as we are here, my brothers, the crux of the whole matter of living the Christian life is stated here in this sentence: "But first they gave their own selves to the Lord." You have a thousand questions settled when this one big question is settled: I am here to go where, and to speak what, and to live as, Christ wishes, and to that I dedicate my life. When that is done, the many questions of life all adjust themselves into harmonious concord with the one consuming purpose of life.

Note carefully the words: "But first they gave their own selves to the Lord." They gave themselves. It is just at that point that we most sadly fail as Christians. We propose to give Jesus little compartments in our lives, and then desire Him to leave us to ourselves with the larger compartments. Oh, that is the tragedy of our Christianity! These early Christians just did what a Christian is in the world for, what you and I are here for—namely, to do Christ's will, to represent Christ, to be His witness, to be His friend, to carry forward His kingdom, to make victorious His will everywhere. If we can carry out His will by ill health better than by good health, let ill health come! If we can do it better by poverty than by riches, let us have poverty! If we can do it better to be persecuted and hunted and sent to our graves misunderstood, Lord, let it be that way! Thy will be enthroned and made victorious through us, come as it will, cost what it may! It is not a theory that you and I are inescapably responsible for the doing of the will of God. That is the preeminent fact of life.

Let me give you a glimpse of scenes I have witnessed and lessons I learned in connection with the camp-meetings I have attended with the cattlemen, here and there, in the great West. It is one of the most refreshing joys of my life thus to be with them. They are heroes and empire builders. One morning I preached to that great group of cattlemen, gathered in a cleft of the mountains, perhaps a thousand men, on this searching text: "Ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's." And that morning I was making the insistence that Christ should be the

absolute Master of life, just as I am making it this morning. When the service was done, one of those cattlemen locked his arm in mine and said: "If you are willing, we will go for a walk. I have something to say to you." And up the long mountain canyon we took our walk, more than a mile away from the many camps. He said not a word as we were going. His great chest rose and fell like some seething furnace. It was evident that he had something serious to say, and I waited for him to break the silence. When we were more than a mile away, he turned and faced me, and with gasping words he said: "I want you to pray a dedicatory prayer for me." I said: "What do you wish to dedicate?" And then he said, with sobs: "I never knew until today that I am responsible for my very property to Jesus; I have not been a Christian long, and I have not heard much about Him, and I do not know much about what He expects of me. I never knew until you preached today that all these thousands of cattle, every hoof of them, that I have said were mine, are not really mine, but that they belong to Christ, and that I am simply His administrator, His trustee, His steward. Never until today did I know that. And I never knew until today that these twenty-five miles and more of spreading ranch lands, that I have said were mine, are not mine at all, but His; that the title to every acre is in Him; not until today did I know that. Now," he said, "I want you to bow down here and tell Him for me that I will take my place; I will accept my stewardship; I will be His administrator on His estate. And when you are through I wish to pray." Of course I prayed the best I could, the man consenting and assenting, with sobs and words, as I prayed. And when I had finished and waited for him to pray, he waited some minutes before he could speak, sobbing like a little child; and when, at last, he did speak, he said: "Master, am I not in a position now to give you also the loved one for whom I have long been praying? Am I not in a position now to give him to you? Along with all else, I do give him to you; save him for your glory; I give him to you today forever." We walked back to the camp, and not a word was said on the return journey. Then the day wore to evening, and the men again came together for worship, and I stood before them in that mountain canyon, once more to preach. Nor had I preached a dozen minutes until the wild young fellow on the outskirts of the great crowd of a thousand cowmen rose up and said: "I cannot wait until this man is done his sermon to tell you that I have found the Lord." Do you doubt that there was a vital and fundamental connection between the right relation of that ranchman to Jesus Christ and the home-coming of him for whom he prayed? Oh, there is no telling, my brothers, how much power a man may have to drive back Satan and beat down the very mountains of sin; there is no telling how

much helpful power any man or woman may have, would have, even you and I, if only we will relate ourselves to the will of Christ like we ought. These early Christians did that, and the glory of God was over them beyond all words to tell.

You will notice that they did it voluntarily. Paul said: "They were willing of themselves." Nobody coerced them. Nobody drove them. Nobody scolded them. Nobody sought to wheedle money out of them by all sorts of vain pleas. God pity us! I have no respect for that sort of thing in religion. Here these men came, and they laid themselves, their very lives on the altar, for Christ. When a man does that supreme thing for Christ, is there any problem in his giving? Is there any problem in his giving money or time or talk or service? When the supreme thing has been given to Christ, you have gone to the heart of the Christian life, and then the Christian life can be made a great sun, lighting up the darkness near and far, and piloting many in the upward way.

Here is the test and here is the measure of our power to bless humanity. I tell you, no matter how brilliant a man is, no matter how gifted, no matter how generous, if he will not put his life into the service of Christ, he shall come short utterly of the supreme thing. Life must be given for life. Life must make its impact on life. Far more than all the checks you can ever write is the writing of yourself into the right kind of service for a weary, sinful humanity. Incomparably better than any check that you will ever lay on the altar of Christ is for you to lay yourself on Christ's altar. You have bewailed the fact that you did not have the money to give. You forget that you have something so much better than money. You have bewailed the fact that you lived from hand to mouth and could not put your dollars and hundreds on the altar for Jesus, as do others; but you could put something on the altar for Christ in comparison with which money seems but as a trifle. "I seek not yours, but you." That means that Christ seeks your manhood, your womanhood, your personality, your individuality, your reputation, your character, your tongue, your brain, your example, your very life. Humanity waits for that, and the kingdom of God comes—comes with power, comes to conquer, when Christian men and women put themselves, their lives, on the altar for their King and Redeemer.

That is the lesson for us today. That is the supreme lesson out of this old time story. O preacher, and there are many here today, you and I shall make pitiful progress in our exalted calling if we do not die to self and live to Christ! O Sunday School worker, you will make slow progress if you have imagined you have discharged your Christian task when you have sat before your class once a week, for forty-five

minutes or less, and have said a few things about the lesson. There are no secularities in the right kind of a Christian life. You and I are to put ourselves on Christ's altar twenty-four hours a day, living for Christ, sleeping when we sleep to His glory, serving or resting or eating or suffering or going or waiting, all for Christ. Whatever He wishes, that is the supreme lesson we are to learn and to translate into daily deed.

Have you thus given yourself to Christ? O my friends, what is your spiritual condition today? Are you halting Christians, derelict Christians, duty-neglecting Christians, backslidden Christians, with your years hurrying like the flying clouds? Are you to go on like that until, some evening when the shadows of the night come to shroud the world, you come down to sudden death and startle your family with the gasp: "I have lived with practically no thought of Christ at all?" O men and women, the one thing that makes life really great is that we are here for a little season to do the Father's will, just like Jesus who came down from heaven, saying: "My meat is to do the will of Him that sent me, and to finish His work." Is that your thought of life, your effort in life? Are you related to Christ today like you ought to be? We ought willingly to go through fire and flood to do anything Christ wishes at our hands, when we remember what He did and does for us. He gave His all for me. Yon cross was for me. That bloody sweat in Gethsemane, O God, was for me, That cry after cry, while the world was darkened, and the earth was shaking, and the sun would not shine on that scene of scenes, all that was for me. O soul, is gratitude dead within thee? O man, hast thou lost all sense of the eternal proprieties? After what Christ did for us, surely we are ready to go any length for Him. Don't you say so today? With all my heart I would say it for myself. If this is to be my last year, O our God, I would dedicate myself to make it better than any previous year, to help more people, to gladden and bless more lives, to hearten souls, God helping me! O men and women, let us put Christ first. Let us seek to bury all our pitiful mistakes, wanderings and defects in one great heap today, and let us say: "Master, from today Thou shalt be first with me and mine!" Oh, the happiness in such a life as that! Oh, the safety of such a life as that! Oh, the usefulnes of such a life, for that is the life planted like a tree by the rivers of water, in the glorious service of Christ.

Are there those here today who say: "Sir, we never did begin the Christian life at all?" Then, I ask, don't you think it is high time that you awake out of sleep? The day is far spent. Opportunity is passing, even now. Don't you think it is time today to be rightly related to Jesus? We are going to sing one of the most beautiful hymns

that is ever sung, and while we sing it I wonder if there are not duty-neglecting Christians present who will say: "Without waiting to confer with flesh or blood, today I renew my vows with God, I do my duty today." There are others who say: "We cannot take that step, we are not ready to go that far; but we do wish today to take the great step of the public commitment of ourselves to Christ, who alone forgiveth and saveth sinners. We will receive Him as our Saviour and yield our lives to His control this morning, that Christ may forgive and cleanse and save and guard and guide and use us from this day forward and forever, according to His holy will."

The Friend at the Door

BY REV. M. B. WILLIAMS, D. D.

Text, Revelation 3:20.

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

To one who studies the Bible regarding salvation, two things are evident; one is that religion begins in the will, the other that in salvation God and man always cooperate. When I speak of religion I, of course, mean Christianity, though it has been recently said that Christianity is not a religion. This, like most startling statements is worthy of analysis. The word religion comes from the Latin "re" and "ligo" meaning to re-bind or tie down again. Man's sins had broken him loose from God; religion binds him back to the God from whom he was separated. Jesus said, "I am the way.....no man cometh to the Father, but by me." If this is true, Christianity is not a religion; it is the religion. Maybe that is what the author of the above statement meant.

Man cannot save himself alone: God cannot save man according to any plan that he has revealed to us apart from man's cooperation. Wherever you find the Scripture bearing directly upon this subject you will find that statement verified. "Believe on the Lord Jesus Christ" that is man's part "and thou shalt be saved;" to save is God's part. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord," that is man's part, "and he will have mercy upon him:" it is God's part to show mercy. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead" which is man's part "thou shalt be saved" which is God's part; and so on through numberless instances, but the text of the evening perhaps most beautifully of all illustrates this thought: "Behold, I stand at the door and knock:" that is God's part; "if any man hear my voice, and open the door," that is man's part; "I will come in to him, and will sup with him," that is God's part; "and he with me" that is man's part, illustrating communion.

It has pleased the Holy Spirit in this text also to use an universal, time-honored custom as an illustration as to how Jesus enters the re-

pentant sinner's heart. It does not in the least explain it away to state that it was written to a backslidden church; its application is to every needy sinner from then until the end of this age, whether his name be on the church book or not.

To enter the humblest home properly and legally, a knock and an open door are necessary. Long ago the elder Walpole, in English Parliment, said, "The Englishman's house is his castle," and it became a classic: it is equally true of the American's house. What did he mean by those words? In the early feudal times, the nations were infested with robbers or banditti. Have you read of the day of the robber barons in Germany; have you seen the great castles on the Rhine; have you seen them on the banks of the Po in Italy; on the mountain crests in Switzerland; or scattered through England, Scotland or Ireland? What strange stories these ancient castles could tell us, had they words with which to speak. No man's life or property was safe, apart from such sheltering safeguards; so when the rich man built his castle, he chose perhaps the precipitous side of a cliff on which to rear it rendering it impregnable at least from that approach, or if no such place was convenient, he surrounded it with a very high wall and moat or canal filled with water. Within that wall were mighty gates and just within a smaller gate. The great gates opened by machinery, machinery also let down the draw-bridge from the moat; then there was the postern gate, and on the gate without a mighty knocker of metal. When one came wishing admittance he knocked with the knocker and the watchman above told the guard within who it was that asked admittance. If he was a friend the gate was opened and the draw-bridge let down that he might walk or drive over it into the castle grounds; but if an enemy, the outer gate and the inner door were alike kept closed and fastened. If the enemy came in numbers to besiege the castle, the retainers of the powerful lord were called to the walls there to use cross-bow or bow and arrow; they used spears and swords; sometimes they poured down molten metal or hurled great rocks upon the besiegers, and with the simple armamentaria of that early day it was usually impossible to successfully storm such a fortress. But with the codifying of English law, backed up not only by the judicary, but the mounted constabulary, the rich no longer had rights of usurpation over the poor, and the humblest man was as safe in his cottage as the wealthy feudal lord in his castle. Now the King of England nor the President of the United States has a right to enter the cottage of his humblest subject unless the door is first opened to him and he is bidden to enter. This perhaps is what is meant by the text of the evening.

God has made man in His own image, and in His own likeness; He

has given him a powerful will, He never attempts to coerce it; but through the will seeks to win man to Himself. His heart is likened to his castle or his home. The door of the sinner's heart is closed to his Saviour, it is barred with his will. Man begins to be religious when with his life, not simply with words, he says "yes" to God. Have you opened the door of your heart to this knocking Friend?

There are only two ways by which one may legally enter your home; first by invitation, second by due process of law. There are only two ways in which Jesus can enter your heart; one is when you open the door and say, "Come in, Lord Jesus;" the other is when He comes as Judge from the federal courts of Heaven, armed with process of search and seizure; that hour when every knee shall bow; that hour when Mercy's door is closed, even as the door of your heart has been closed to Him through life. Why have you not let Him in?

If you say "I don't know" think for a minute, perhaps after all you are deceiving yourself, and you do know, if not I will try to tell you. It is for one of two reasons: either because of what you fear He will cast out, or what you think He will bring in. The whole question sums itself up in that one brief sentence: the fear of something that must go or something that must come in.

I see four classes in this audience. The first have said long since, or perhaps recently, "Come in, Lord Jesus," and they have thrown not only the door of the heart wide open, but all the rooms of the heart as well. They live a life called perfect love; they live a life of perfect rest; they live a life of happy consecration; they live a life of joyous service. They are never so happy as when doing something to please their Lord; they serve humanity in Jesus' name. I wish that I might say that this class represents the majority, but there is another class.

When I was a small boy, a very small boy, my father bought a very small farm; I remember that fall day when we moved; and on that small farm was a small farm-house, and in it, among others, was a room which we called the spare-room, and it was exceeding spare. It was up-stairs in the north-west corner, I believe. There were no storm-windows, but such as there were rattled ominously with the breeze. The oft white-washed ceiling, from which the white-wash often crumbled, was not so far above the post of the great bed. The paper on the wall looked green and shiney, and the border a narrow one with moss rose buds of vermillion. The carpet on the floor was green and black and red, the pattern was the figure of a dragon; sparks of red worsted flashed from his eyes, and a red woolen tongue protruded from his open mouth. A wardrobe stood across one corner of the room; the bed was so high I couldn't have gotten in without a step-ladder, and down from either side there hung white, mysterious spookish

looking curtains. I thought they called them 'balances'; I suppose they were there to balance each other: you never could tell what was under there. The furniture was black walnut upholstered in black hair cloth. There was a black walnut stand with a marble top somewhat stained, and a kerosene lamp on a hand knitted mat. The room was kept cool in the winter by a stove pipe that ran through it from the base burner below. It needed no artificial means to keep it warm in the summer: and the thought of sleeping in that room! Why to my childish mind, it was enough to make that black hair cloth furniture turn white. When we had a house full of company, as we often did, the last unlucky guest was consigned to the spare room.

Do you know when I have seen some people I have often thought of that room. They say they have let Jesus into their heart: their names are on the church book. Maybe so, but where is He? He is not in evidence; perhaps they keep Him in the spare room, in that undesirable north-west corner upstairs. Is is because the conversation down stairs, where He would love to mingle, is not suitable for His presence? Is it because the deeds of the home are such that we would be uncomfortable feeling that His eye was on us, that He is ever near? Oh, friend, open all the doors; let Him into the reception room, the living room, and the dining room, where every meal is preceded by thanks, or a blessing asked upon the food.

Then, there is another class. These people linger near the door; they trifle with the latch; they handle the bars or the bolt, but somehow they never open the door and let Him in. They often say "I think perhaps I will" or "before long my time will come" or "When I have a convenient season," but the time never comes. What do you fear?

Is it what He will cast out? Let us be honest for a little while tonight, throw aside every subterfuge, and tell the honest, actual, hideous truth. One says "Yes, I will tell you the truth, I am not an honest man, In my business, I watch for every unsuspected advantage and I take it, if it is in the keeping of books, or making of change, or weighing goods, or mis-representation, I use every method by which I can make from a single copper up. If it is in selling real estate, I tell anything or everything to make a deal. I am a lawyer, in the name of success, I have long since sacrificed truth. I am a Doctor, in the name of success I have done a thousand thing that a Christian could not do. I am a woman, I have done and told many a thing that I would have to repent of with bitter tears, if I let the Saviour in." Yes, confession is good for the soul. You cannot be a thief and have the Savior in your heart. You can steal and steal until at last you find yourself in yonder jail or at the judgment bar, a criminal before your judge. The Scrip-

tures say, "Let him that stole, steal no more." If you let Jesus in, remember that honesty is the ABC of the new life.

Another says, "I drink, I once thought I would never take too much, but I have grown to love it; I believe it is getting the upper hand of me. This is the first time I have ever made confession, but the appetite is daily growing stronger, and I am getting correspondingly weaker. Maybe this is what keeps Him out." Yes, dear friend, you can soak your body in alcoholic spirits until the end, which is sure, but remember that Book says, "No drunkard shall enter the Kingdom of God." You can have your choice the kingdom of alcohol, or the kingdom of God; which shall it be?

Another says, "I am not truthful; I tell lies. If I do not actually tell them I act them. I am getting so that I do not quite know when I am speaking the truth or an untruth. Maybe that is why I have kept Him out." Perhaps so. This Book says, "All liars shall have their part in the lake that burns with fire and brimstone." You may serve the devil, who is the father of lies, and peddle them out until the judgment day, but you can't have Him in your heart who says, "I am the Truth."

Another says, "My life has not been pure. I love, but my love is not holy; it is selfish, I suppose sensual, perhaps devilish, but I love the object of my affection, and I love the lustful dalliance with which I have fed my life. Perhaps that is why I have so long kept Jesus out of my heart." Better break with that unholy love; better a thousand times nurse your bleeding broken heart alone; or better still forget it and banish those thoughts and memories from your mind, and have the Saviour in your heart, rather than enjoy this unholy love for a little while and then have to think, think, think in sorrow and regret forever and forever on this thing.

Perhaps, you say, " it is not my time yet, the call has not come to me, at least I do not see the light;" but God calls on all men everywhere to repent. In the text Jesus says, "If any man will open the door." "All day long have I stretched out my hand, and ye refused." Don't try to lay it on to God, shoulder the responsibility of your own rejection, and cease making these foolish, useless excuses. The light does shine for you whether you see it or not, "For the light shineth in darkness, and the darkness comprehendeth it not." And the darkness is your sin, your wilful blindness.

Is it because of what He will bring in? What will He bring; pardon, peace and power. All have sinned and come short of His glory; no one can pardon himself; to God alone must we look for forgiveness. I heard of a man in the Illinois penitentiary not long ago, who, when offered a pardon said, "No, I have no use for it; all my friends are

here, I have none outside. I am used to this life now, and I know nothing of any other. If I go out, I wouldn't know where to go or what to do. I am better satisfied here. I have lived most of my life here, and here I desire to remain." Are you like that man? Have you lived in sin so long that all your thoughts, habits and companions are there; that you would be lost in righteousness and not know what to do or where to go; no inclination for a holy life; no inclination for Christ as companion and friend, for God as a Father? But He says, "I will give you a new heart;" that means new inclinations, new tastes, new desires, "And ye shall be my sons and daughters saith the Lord God Almighty."

I heard of a man in the Ohio penitentiary, who, when his name was read in chapel as the subject of excutive clemency, did not even rise on call. Three times his name had to be read, and then the men on either side of him helped him to his feet. His name was John Thompson, and he said, when asked for an explanation of his conduct, that it seemed too wonderful, too good to be true, and when he heard his name he thought it meant some other John Thompson. That is not hard to understand, and so perhaps the "any man" of my text would be better than if you found your own name written there for you might think there was another man of that name who deserved it more; but "If any man hear my voice, and open the door, I will come in to him and sup with him," and full pardon becomes possible.

There is no peace to the wicked, no peace for the guilty soul, but when the pardon has been given and received, and by faith we know our sins are washed away, then peace like a river flows through the soul, a peace which the world can neither give nor take away. They have sought it in politics only to find no rest; they have sought it in business, but wealth failed to bring it. Of the nearly fourteen thousand suicides which we now have annually in this country, did you ever notice how large a proportion is among the rich? Wealthy men and women commit suicide just the same as poverty stricken wretches do. There is no peace apart from the presence of Jesus, and that peace to the soul gives power.

First, the power to resist temptation. Sir Galahad said, "My strength is as the strength of ten, because my heart is pure." A pardoned soul and a pure heart together give strength in weakness. The temptations that dragged us down before are powerless now; the things that lured us from the path of duty, we can now pass by on the other side; it also gives us power to do good. The unconverted soul can do little good in the world, of course he can clothe the naked, and feed the hungry, but the clothes will soon wear out, and the stomach will soon again be empty. But the one who can point the soul to Jesus

and clothe it with His righteousness, one who can feed the soul on the living bread, who can bring him to the fountain of living waters, he doeth the will of God, and when he goeth to his long home, his works shall follow him. He has the power of influence. People watch his life and when convinced of its genuineness, they believe in him and receive him as teacher and leader; he is sought out for positions of trust and responsibility; he is better equipped to succeed in this world; to say nothing of the world to come; he has friends unnumbered. "No good thing will He withhold from them that walk uprightly."

Are you afraid that He will bring in something like this, or are you afraid that He will bring in light in place of darkness. Light that will shine away the gloom, that will reveal every hidden thing. Darkness is nothing, being only the absence of light, but light is a positive force of nature and God. A mariner tossed upon the heaving bosom of the sea, his frail barque groaning amid the waves and storms looks up and longs to see one friendly ray; his chart is useless, his compass has failed. Oh, could I but see one friendly star! Look up now, as I speak, right overhead through the trees, do you see that very bright star, it is Vega, bright star of the lyre, one of the brightest in the firmament; it is thirty-five light years away. Do you know what that means? It means that light traveling at the almost incomprehensible rate of 186,324 miles per second, has required thirty-five years since leaving that star to reach your eye. You do not see the star, no man ever saw a star, the telescope, even the most powerful fails to reveal its disk, you only see the light proceeding from it. Now look through that opening to the north, you see a fainter one, it is Polaris, our present Pole Star. That is nearly seventy light years away. Supposing in that moment of his need he sees that shining through the rift in yonder cloud, and says, "I see the Pole Star, I see the North Star, shining in the darkness," and yet the light he saw had left its home some seventy years ago, perchance ere he was born. Wonderful is it not? Why are you here tonight in this Hillside service under the trees on that bench, or standing yonder amid the outer circles that I can but discern in the darkness? You do not know, you happened to come there. But, do you see the light? It started not thirty, or forty or fifty years ago, the light that shines upon your soul from off this sacred page as I read and speak is from the bright and morning star, the star of Bethlehem. It started nineteen hundred years ago, and shining through the gloom throughout these centuries that it might reach and then illuminate your soul tonight.

Years ago, I had finished my sermon in a great tent. I made an appeal for the Christian workers to go out into the audience and speak to the unsaved. I noticed that but few of them moved; then I said,

"You say you love the souls of the lost, and want to see them saved, how do they know it? They are not mind readers; they have no way of knowing it unless you tell them." Just at my left, a Christian woman who had been excusing herself was pricked to the heart, and decided that she would go. It was the first time she had ever tried, and as she said afterward she went trembling so she could hardly walk. Half way down the aisle she noticed a neighbor, Mrs. Fleming, and stepped into the seat and spoke to her. "Are you a Christian?" "No, I have not been converted." Won't you come with me tonight and give your heart to the Lord?" "No, not tonight." "Why wont you come tonight?" "I don't believe I could live it." "Has your husband been converted?". "No." "Or any of your children?" "No, if they were all converted I could live it, but how can I, the only one in the family?" "Your husband is an engineer out on his dangerous work, how would you feel if he were brought in dead, without prayer on his lips?" "Oh, don't speak that way." "If you would start, you could get him and perhaps all the children." "If I should try would you help me?" "Sure, we will help you, with our prayers and our words." Of course, I knew nothing of this at the time. I only knew that she came forward and that I took her hand among the many others, that at the close of the service she gave her name for the church of her choice. The next night the pastor of that church came in during the song service and whispered in my ear one of the saddest tales I ever heard. I said, "You must tell the people just as you have seen it tonight." A little later I introduced him saying that he would speak. It was very difficult for him to tell it. That night just after dusk, the lady, who had gone out the night before to do personal work, heard a shriek and on looking out saw a human figure on fire rushing through the street. At that instant the back door opened and her husband entered from his work. "Look" said she, "I believe some neighbor is burning." With great presence of mind he looked, and going to the bed room tore open the bed taking a woolen blanket. He rushed out and wrapped her in the blanket thereby extinguishing the flames. When he looked on her face, it was Mrs. Fleming, the woman whom his wife had brought to Christ. They brought her in and tenderly laid her on the bed. One neighbor ran down to the railroad yards where her husband had just come in with his engine, another went for the doctor, another for the pastor, there was also the gathering of the children. The doctor made his examination, and announced that while only one-third of the body needed to be burned to cause death, more than half of her's was burned, so death would come in a few hours, and that unless she was relieved by some friendly opiate her suffering would be unbearable. When the news was

broken to her she looked up to the lady who stood by her side and said, "Oh, my neighbor, how little I thought last night when you were pleading with me, and I said not tonight, that it was to be my last night on earth. How can I thank you enough for coming to me and staying by me until you induced me to yield, for in this awful pain I don't believe I could think steadily enough to pray as I ought and repent, but I have had at least one day of sweet, happy faith in Jesus." Then turning to her husband she said, "Oh, my dear husband, I want you to forgive me for not being a better wife." He comforted her and said she had been a good wife, all that any man could ask. "I should have been a Christian, and should have tried to work for you and win you. Last night they all said they would help me with you and the children, and here I have got to go, but make me one promise." "Yes, anything wife, anything." "Promise to meet me in heaven and bring these children with you." His strong form shook with emotion as he said, "I promise, God helping me." Then they knelt by the bedside and the pastor offered prayer. A few hurried requests were written down, then the farewell kiss, even to the little one who cried when they took him away from mother. The opiate was administered and in a few minutes she slept the sleep that knew no waking until a few hours later she awoke in the brighter and better kingdom. How often I have thought, had that Christian woman refused to do her duty that night, what a different tale would have been told. Had that unconverted woman persisted in her refusal there would have been no sweetening for the bitter spring of which they must drink that night, but the Savior had come in, death had lost its terror, the sting was gone. The following Sunday night I had finished my sermon, and given the invitation to the audience. The people were busy at work, that lesson had gone home to the great congregation. A man came across the platform back of the choir and took my hand. I noticed that he was dressed in black and had on a black tie, by the other hand he held a fine looking boy. I took his hand and pointed him to a seat, but he did not let go. Clinging to my hand he said, "Brother Williams, my name is Fleming. I think you have heard of my wife's sad death and the promise I made her, and here are my two oldest boys. We want to start tonight. I am a railroad man, and I want my orders, and I want you to be sure that I get them right." I stopped the singing and told the audience what was happening and the tears of joy that streamed down many a cheek showed that there was not only joy among the angels, but joy on earth when one more sinner opened his heart and let the Saviour in. What are you going to do about it? Do you hear Him knocking? He has knocked before; it's all up to you now. While we pray will you open the door of your heart and let Him in?

Seeing Truth

Object Teaching with Magical Effects

BY REV. C. H. WOOLSTON, D. D.

The Kingdom of Heaven is coming in on the run and the children are in the lead. This is their age. Protestantism has discovered its weak spot, and like a giant, has aroused from its slumber for the next battle-royal which will be "the Child of the Kingdom." Victory is assured from the start of the conflict. The big weapon of this crusade will be labeled "The Eye Gate Sword," which will be a pointed and sharp appeal to the senses of the lads and lasses. Through the eye to the heart and into the Kingdom of Heaven will be the inscription of the war banner of the next and greatest battle of the Church Militant.

Much has been said and written about Object Teaching, a new field of ocular instruction has been opened to the workers of the Kingdom—it is the "Art of Object Teaching With Simple and Easy Magical Effects." Having been a student of Magic as a mental playground and under the personal instruction of "Thurston the Great," successor to Keller, I have introduced and simplified some of the well-known principles of magic and given them a meaning and, for the first time, they have become preachers of Morals and Religion. A number of these lessons are within the mental reach of the humblest of teachers, and with but little practice they can be reproduced to the keen delight of the little wandering eyes and will nail down in their little heads lifetime lessons. Then, again, a few of these demonstrations are complex and require much drill and rehearsal, but practice and trouble are essential qualities to the acquirement of everything good that is new. The teacher that wants a good thing now without trouble and drill is doomed to disappointment. A good rule to follow in working out the matter of this lecture is to begin with the simple lessons and work through to the more complex. DON'T USE THESE EFFECTS BEFORE AN AUDIENCE UNTIL YOU HAVE REHEARSED THEM OVER AND OVER AGAIN. Become a master before you appear as a teacher, or you will bungle the lesson and take the attention of the children from the lesson you

desire to teach to the objects used, and at that moment the lesson will collapse at your hands. The secret of success in this wide field of new instruction is Rehearse—Rehearse—Rehearse. I have often spent weeks in private drill and then worked before a looking glass, for by that means you are seeing the effects as an audience will see them, and then I would rehearse before an audience of one—a little one. It is worth the bother, for when the lesson is well rendered it will stand in the halls of memory, like a figure of gold, for a lifetime.

It is my largest hope that these illustrations may stimulate your head to think out your own object lessons, and by so doing, you will often discover that your crowning success will be the lesson you dug out of the gold of your own observation.

My remarks will simply furnish you a starting point for your personal exploration in the field of visible illustrations. May they prove to be kernels of truth that, I pray, may produce sixty and a hundred fold.

Help yourself to this basket of seed thought; it is yours. They are your personal property and so announce them when you work them out, saturated with your own personality.

LOOKING THROUGH THE HEART.

Sin is an affair of the heart. It is a stain on the inside—outside washings cannot avail, and the work must be done from within. Take a large glass window-pane, trace on one side of it the outline of a heart, cover the remaining portion of the glass with black paper, leaving now a heart of glass. Put on one side of the heart, the side next to you, as you elevate it, a black stain—common watercolor paint will answer. Be careful that it is soft, and does not dry hard on the glass. Show the heart with stain to the children, elevating it so all can see it easily. Talk to them after this fashion.

Did you ever see a beautiful show window of the florist full of flowers of many colors—very rich and beautiful? Did you ever see a large mud spot on the window-pane obscuring the beautiful flowers? I am sure you have, and you have said how dirty the dirt looks when it is next to flowers, and what a pity it should be there at all. Stains and dirt spots are always bad spots, but a bad spot on the heart is very, very bad, because it is very deep and very black. Look at this heart and see this great dark mark. Whenever you do wrong it grows blacker and larger—you may not notice it at first, but God does, and so do the holy angels, and some day you will see it yourself, and will be very unhappy until it is washed out.

Dear old David saw his heart stain and cried "Wash me and I shall be whiter than snow."

We try to do the washing ourselves and fail. This is the way we do heart washing. We don't like the spots on the heart as we see them on this glass, and so we will try to wash them off. Take a white rag, and wipe the side nearest the children (the non-stained side) and notice the stain is still there. Rub harder; the stain still remains. This white cloth we will call "good works," and we see it don't take away the stain.

Then try a piece of sandpaper; explain it stands for hard pointed cross words; rub it over the glass heart with vigor; still the spot remains. After this take a handful of different colored rags and try to wipe off the spot; this stands for beautiful thoughts and surroundings. The spot is still there and just as dark. Take a small dictionary and draw it across the heart several times, saying, "Will education save?" but it is just as black and still the spot remains. Put a little handful of flowers in front of heart, saying, "Let us see if nature will change the heart, but the stain is there yet, and———Oh, now, I see! I have been washing the wrong side of the heart, for the stain is on the inside. No wonder all my efforts have failed! I will now try God's way."

Take a SCARLET cloth, explaining the death of Jesus has given to the world the only power to cleanse from sin, and that it works from the inside, so, suiting action to words, rub out the stain from the inside with the scarlet cloth, and the glass is perfectly clean. Our hearts must be washed from within. When people try outside washing, they will have evil thoughts in their hearts. If their lips do speak good words, and oftentimes while they don't do wrong things, they often wish for wrong things, their heart is not washed from the inside.

When God washes our hearts from sin from within, then He takes away not only the outward sin, but the evil thoughts, the wrong desires, and God can look right through our hearts and we can see His face shining there, and then we are very happy.

DEEDS THAT MULTIPLY.

"Give and it shall be given unto you."

In order to teach how God, by His good grace, blesses our simple efforts for Him, and multiplies and increases the results of our Christian work, secure what is known as the multiple plate.

This is a prepared plate which contains a second bottom, having a narrow flat space running across the center of the second bottom The space is made wide enough to conceal a row of six or more

coins. The coins are specially prepared and exactly fit in the space. This space is closed at one end and open at the other to allow the coins to slip out when the plate is tilted a little. Place in the hollow space, say five coins, and then hold the plate with the opening toward your hand. You can mark the plate "Home" or "Foreign Missions," "The Church" or "The Sunday School," according to the thought you have in mind to teach. Now, having already placed five coins in the space in the second bottom, place five coins on the top of the plate in full view of the children. Let them count them as you drop them one by one; or, better still, ask one of the little folk to drop them on the plate themselves As the children assist you in the work, the more varied and lasting to the memory is the lesson. Explain that these coins stand for deeds. You can name the deeds, such as KINDNESS, CHEERFULNESS, love, sympathy, etc. Then explain that good deeds done in God's name, and for Jesus' sake, are greater than they first appear, as little deeds planted by faith yield a hundred fold and more, and at the last day it will be discovered that a multitude of good things are credited to us because of the simple little acts we have performed in the name of Jesus.

Then call up another child and take the collection basket, SHOW IT PERFECTLY empty, and ask the child to hold it. At the same time turn the plate around so that the opening in the space in the second bottom shall now be next the collection basket; give the plate a slight tilt, and the coins in the second bottom space and those on top will all be thrown out into the basket. Count them, and although you apparently had five coins on the plate, they will discover that there are ten coins in the basket. Ask the child to count them aloud and drop them in the plate one by one, thus illustrating the Scripture, "Give, and it shall be given unto you," good measure, etc. And so God multiplies the results of our labors.

The following story of the building of the Great Grace Baptist Temple in Philadelphia, of which Rev. Russell H. Conwell, D. D., is the great pastor, can be told to illustrate:

When the church was small and poor, one little child member prayed and worked for a great Temple to be built for Dr. Conwell, so that the multitudes that were then turning toward its doors might hear about Jesus and be saved. After saving a few of her cherished pennies she brought them to Dr. Conwell as her own little gift toward the erection of the great Temple, and when this gift was brought to the church and placed before the people, and the story repeated, it greatly moved the people and they worked together with a will, and soon the great Temple was completed at a cost

of many thousands of dollars. This plate can be used for teaching "Sowing and Reaping" and thus become a great teacher.

THE TRIPLE FLOWER OF LIFE
Or THE UNSTABLE CHILD.

A newly-discovered Mexican flower is quite a wonder, if reports be true. It is said to be white in the morning, blue at noon, and red at night. It is further credited with emitting perfume only at the middle of the day. It grows on a tree in the isthmus of Tehuantepec.

This floral wonder is used here to represent the three stages of life—childhood, youth and old age. Each age is a beautiful flower. It grows slowly, like the bud bursting from the blossom to the open rose Like a flower, these three stages soon pass away forever. This lesson can be taught by the following striking piece of apparatus. A beautiful artificial changing flower is secured, which, by the slightest tilting motion of the hand, changes into red, white or blue. Open the flower so the WHITE is before the eye, and say, let this stand for childhood—a white page to write upon, a clean heart to keep pure.

Then tell them stories, how by the help of Jesus they can keep their hearts clean. After this, give the hand a little tilting movement, which requires practice, but is very easily done when the principle is understood, and you produce a beautiful change, for the flower is now BLUE, which stands for youth that is true, and we call them "Timothy's Standby."

Give the hand another tilting movement and the flower has changed to a beautiful RED, which stands for a LOVING OLD AGE.

This same object can be used to illustrate how changeable some boys are—never the same— unstable, shiftless, and lacking stability. It can also be used as a National lesson What the Red, White and Blue stand for, etc.

This is a very simple piece of apparatus; any child can use it with a little pratice.

Rehearse before a looking glass; then you can see the lesson as the children see it. Try it over and over again before you present it before the audience, rehearse, rehearse.

THE LORD'S PRAYER IN COLORS.

The use of colors in teaching religion is as old as Moses and older. Ever since the voice of God spoke to him from the clouds and commanded to "Make an ephod of gold, and of purple, of scarlet, and fine twined linen," colors have been preachers of authority, and, by their mystic language, have made known the truth of God.

Colors are eye-catchers to the little lads and lassies, and they are psychological reasons, for the belief that various colors in tints and shades affect the human mind, and produce mental conditions of the greatest value to workers among young people. It is our purpose to present to you a beautiful method of teaching the Lord's Prayer by the colors of Nature.

Secure a number of small pieces of silk, about twelve inches square in the following colors, and arrange in the following order, each square of silk standing for a sentence in the Lord's Prayer:

1. "Our Father"—Old GOLD, which represents the richest and most elegant of colors.
2. "Which art in Heaven"—BLUE, color of the sky.
3. "Hallowed be Thy Name"—GREEN, representing the enduring character of that Name. Green suggests the PINE and CEDAR—green all the year round, whose colors endure 'midst the heat and snows of changing seasons.
4. "Thy Kingdom Come"—PURPLE, the color of royality.
5. "Thy will be done on earth, as it is in Heaven"—BROWN, the color of common earth.
6. "Give us this day our daily bread"—YELLOW, the color of ripening grain from which we make our bread.
7. "And forgive us our debts, as we forgive our debtors"—SILVERY GRAY, representing the color of the silver coin in which we pay our debts.
8. "And lead us not into temptation"—RED, standing for sin.
9. "But deliver us from evil"—BLACK, standing for all forms of uncleanness.
10. "For thine is the Kingdom, the power"—WHITE, referring to the great White Throne, the seat of the power of God.
11. "And the Glory"—REDDISH ORANGE, the color with which artists paint the flames of the burning bush that Moses saw, representing the GLORY OF GOD.

As you display each color you can talk on the lesson taught by the sentence for which the color stands; then get them to recite the Lord's Prayer as you hold up the color standing for each sentence.

Let the children often take the colors in their hand, bring them to the desk and put them in order, then ask the class if the order is correct. Drill them in this exercise. If you do not wish to use silk, cheaper goods will answer as well.

It is often a pleasant change to have a number of ribbons joined together, and unrolled as the sentence is pronounced. It will be a pleasant exercise to find the colors in the decorations of the room and have the children to point them out.

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